No. 13 ..... Vol. XXIV.

Cause of Peace.

The government must decide what is done; and we must abide its decisions,

of or wrong, without resistance or com-nt, nor interpose any influence to change

Look first at the question of right. Have Christians among us the same political

s their piety disfranchise and outlaw them? the politicians of this Carring in, that only infidels and irreligious men any right to exert an influence on the

endorse such dogmas; but, if Christians

at all, they must, in consistency, follow the ce of the gospel, and insist upon an

r, can we anticipate, in all coming time, any ergency that will justify such an interfer-

But it will weaken the hands of govern-

as as a body will regard every proposal of for the adjustment of this dispute; let them ow in season that the piety, and virtue, and it influences of the land will be arrayed

st all war measures; and this would form

if the people require it; and Christians reall the moral power requisite to call forth h a popular demand for pacific measures

will not dare to disregard.

rulers will not dare to disregard.

This principle of popular interference I take be the very hinge of our government, takes are here the agents of the people; the people are expected, on emergencies like be present, to utter their views; and men in ower would not venture on a war against their known or supposed wishes. When any pipe of absorbing interest, like that of the stiff or the currency, has been before Contest, the people have never scrupled to extend the stiff or the currents, and thus throw their

ody of them, would thus rally to the

I should have no feurs for the result.

nt, responsible for its crimes and its woes. Brethren in Christ! Let me leave this awful

onsibility on your consciences before the

and, if we remain silent, and see then

ge two Christian nations in blood for the

ry consideration of \$3,000,000, (the esti-ed value of the whole territory in dispute, than a third of which was awarded to

igland.) we shall have a fearful account to with the God of peace. Do you ask in ways you can prevent such a result? By

tample, by personal influence, by prayer to be Ruler of the skies, by all the means in our power to sway the minds of those around out, and "to move the hand that moves the borld."

WICKEDNESS OF WAR.

The war spirit is so wrought into the texture governments, and the babits of national think-g, and even into our very festivals and pomps.

its occasional recurrence is deemed a matter unwoldable necessity. Even the friends of n's highest welfare seem to regard a general ification of the world as a mere Uropian ene, and choose to lend their energies and

ers to objects, which seem of more probabl

some minds to a further investigation!

is not our intention to enter upon the ques on which good men may differ in opinion ther defensive war may in any case be just

or upon a regular discussion of the gen-bject; but merely to offer a few thought

low how interly at variance the spirit of war

hristianity requires us to seek to amend the

endition of man. But war cannot do this.—
he world is no better for all the wars of five
world is no better for all the wars of five
world make the earth a paradise. War, where
prevails, makes it a slaughter-house, a den of
were, a brothel, a hell. Christianity cancels
have of experiments.

contradicts the genius and intention of

embarrassment needed to compel the seminary asserts an amicable settle-nt of the difficulty. They can settle it in sway, if they choose; they will choose to do

Tell them in advance how Chris-

r impede the execution of its plans,

R GARDEN.

RCH ORGAN. Organ, suitable for a Vestry mire of NATHANIEL PER-ntreet. Feb. 15.

VAL. wand spacious Biore, posite Water street, juntity of Domestic variety of Foreign at of STAPLE DRI

may be found in the re-

nce of that patronage which bestowed, and for which he

their Children under the at Andover, Mass. are it received into the family March 8.

GYMEN.

ISAAC B. SKINNES. D., DENTIST,

Tremont House.

D. M. D.

M. D. WARE.

TORY

HOOL SOCIETY; LL. BOSTON. C. DEAN, Depository. DSMITH,

on.

laws of retaliation. War is based upon that y principle. Christianity is the remedy for human woes. War produces every we known The rauses of war, as well as war itself, are

# Boston Recorder.

PUBLISHED WEEKLY, BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH SCHOOL AND TRACT DEPOSITORIES ..... PRICE \$3,00 A YEAR, OR \$2,50 IN ADVANCE.

FRIDAY, MARCH 29, 1839.

contrary to the gospel. It originates in the worst passions and the worst aims. We may always trace it to the thirst of revenge, the acquisition of territory, the monopoly of commerce, the quarrels of kings, the intrigues of ministers, the THE RIGHT AND DUTY OF CHRISTIANS TO MEDDLE WITH THE PRESENT WAR QUEScorreion of religious opinion, the acquisition of disputed crowns, or some other source, equally culpable; but never has any war, devised by man, been founded on holy tempers and Christian principles. We have been pushed to the brink of a war We have been pushed to the brink of a warhit Eugland about our northeastern bounry; and some politicians claim, what many
ristians seem ready to concede, that we
gat not to meddle with subjects like this,
t leave them entirely to the discretion of our

All the features,—all the concomitants,—all the results of war, are the opposite of the features, the concomitants, the results of Christianity.—
The two systems conflict in every point, irreconciluly and eternally. To be more specific, it may be remarked, that

2. War sets at nought the example of Jesus. 2. War sets at nough the example of Jesus.
One of Christ's primary haw is, "Learn of me, for I am meek," &c. His conduct was always pacific. He became invisible when the Nazarites sought to cast him down from their precipice. When a troop came to arrest him, he struck them down, but not dead. His constant declaration was, that he "came not to destroy men's lives, but to save."

"Even be cone instructed his dissiples to have policy, or impede the execution of its plans, ignant that we ought not to oppose the governed over us by physical force; but I deem our right and our sacred duty to use all the policy of all influence in our power to prevent an ignal to arms in any event of this controlled

True, he once instructed his disciples to hu True, he once instructed his disciples to buy swords, telling them; that they were going forth into a world of enemies. But the whole passage shows he meant to speak by parable. They answer, "here are two swords." He replies instantly "it is enough." How could two swords have been enough for the twelve apostles, if he had spoken literally? Nay, when Peter used one of these, it was too much; Carist bade him, "met when were "not had speak him," one of these, it was too much; Carist bade him, 
"put up thy sword," and healed the wound. He 
meant to show the apostles their danger, not 
their remedy. For they were going as "sheep 
among wolves." His metaphor was indeed misunderstood, as it was when he said, "beware of

dication of its spirit.

e now pending.

1. On the question of right, then, there not be the shadow of a doubt; but is it the ty of Christians in the present emergency to excise this right by using their influence to the right by using their influence to because this right by using their influence to acree an amicable adjustment of our difficulties with England? I confess I see not how Christian can besitate an instant upon a spulsive. As Christians, we are more deepled in the result than any other class en among us. We have at stake the same all interests with them; but would not use for the confess of the same iso put in jeopardy the for the confess of the same is the confess of the confess of the same is the confess of the confess

on among us. We have a state the same large interests with them; but would not list put in jeopardy the far higher interof that kingdom which we hold dearer life itself? Would it not belie our reliand libel its character before all earth in heaven? Would it not desecrate the life heaven? Would it not desecrate the large in the same large in the sam bath, and put a stop to revivals of religion, check the spread of the gospel, and cripple our enterprises of Christian benevolence some point of policy, to decide some kingly quarrel, to enlarge some boundary, or to avenge some insult. See him returning from such scenes, stained with gore, and weary with the work of death. Could "meekness and lowliness" be rm, and give a fearful prevalence to r and irreligion, to almost every species of the gospel was designed to meet just hemergencies as the present. We all believe lestined one day to banish war from the earth; t, unapplied, it can never prevent or check

learned from him thus engaged?

There is no rank or position in an army compatible with the character of Christ. It is most certain, that we gather no army lessons from him who "came to bind up the broken-hearted, to proclaim liberty to the captives, and to comfort all that mourn." It is most certain, that no man, s scourge; and, if it is ever to be applied, es not the present crisis call aloud for its plication? If Christians may not interfere such a case as this for the prevention of who makes fighting his profession, can find authority in the example of our Lord.

It is not necessary to enlarge on this point.— It will be conceded. No warrior thinks of making Christ his pattern. How then can a follow-er of Christ overlook the inconsistency between the profession of religion and the profession of nt.' Be it so; if wrong, its hands ought to weakened; and a seasonable check is the ything we need to hold rulers back from

3. War is inconsistent not only with the general structure and nature of Christianity and the example of Jesus, but it violates all the express precepts of the New Testament.

Even the Old Testament does not sanction

war, as a custom. In each case of lawful war, it was entered on by express command. If such authority were now given, we might worthily take up arms. But without it, how can we vio-

late both the genius and precepts of our religion, and set at naught the example of a divine guide? It should be remembered, that in no case, even under the Old Testament, was war appointed to decide doubtful querions, or to settle quar rels, but to inflict national punishment. They were intended, as are pendence and famine, to chastise nations guilty of provoking God. Such is never the pretext of modern war; and if it

be people are expected, on emergencies like the present, to utter their views; and men in over would not venture on a war against their known or supposed wishes. When any ple of absorbing interest, like that of the arm of the currency, has been before Concest, the people have never scrupled to excess their sentiments, and thus throw their discence directly on the main-springs of our averagement. We may and should do so in the present case; and, if all Christians, or the present of the Peace Society to fight.

As to the New Testament, a multitude of present might be quoted: "Ye have heard, an eye for an eye, but I say unto you, RESIST NOT EVIL." "Follow peace with all men." "Love one amount of the present case and wrath, and anger, and claimer." "Follow righteousness, faith, charity, peace." "Return good for evil." "Let all the present case and wrath, and anger, and claimer." "Politic present case and wrath, and an anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case are all the present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger, and claimer." "Politic present case and wrath, and anger and claimer." "Politic present case and wrath, and anger and case and anger anger and case anger and case and anger anger and case rness, and wrath, and anger, and clumor ue, I should have no fears for the result, and evil speaking, be put away from you, with all malice; and be ye kind one toward another, all malice; and be ye kind one toward another, elect, God will hold them, to a fearful extender-hearted, forgiving one mother, even as God, for Christ's sake, bath forgiven you." "If my servants fight; but because, &c. "Be not overcome of evil, but overcome evil with good."

It is unnecessary to adduce more of these pas-ages. All know how much they abound in aterpretation can nullify their force, or perver their application. In any sense the words will bear, they forbid war. If language have any force, they equally forbid retaliation. Yet this is always advanced, as the very best pretext for

The preceding quotations relate to the single point of fighting. But contending nations armies violate every precept of the gospel. point of fighting. hearse all the catalogue of graces, and mark how we are enjoined to be meek, lowly, peaceable, easy to be entreated, gentle, thinking no evil, merciful, slow to anger, given to quietness, knowledge, patience, temperance, prayer. War sets them all at nought. Of the sermon on the mount, five benedictions

are upon the poor in spirit, the mourners, the meek, the merciful, and the peacemakers. Two others are upon the persecuted and revited. others are upon the persecuted and revited .These include all but two of the entire list, and the others regard those who hunger and thirst after righteousness, and the pure in heart. The professed warrior, therefore, shuts himself out from all these benedictions! The discourse then declares, that not only killing, but anger, is murder. It expressly revokes the law of retaination, and, exploding the traditionary rule of loving our neighbor and hating our enemy, retoving our neighbor and hating our enemy, requires us to love our enemies, and do good to them which despitefully use us. Afterward, in presenting a form of prayer, it not only teaches us to say, "Forgive us our trespasses, as we forgive those that trespass against us," but adds, "If ye forgive not men their trespasses, neither will your beauty." Father foreignesses, neither will ye forgive not men their tresposses, neither will your heavenly Father forgive you." What a peace sermon is here! What modern peace so-

ciety goes farther than this?
The irresponsible feelings of a regular soldier are necessarily wrong. He makes war a trade, and is ready to fight any nation, or any part of his own nation, as he is sent. He must have no mind of his own. He is to wheel, march, h fire, advance or fice, just as he is bidden, and because he is bidden. In the language of Thomas Jefferson, "the breaking of men to military discipline is breaking their spirits to passive obsoletice." The nearer a soldier comes to a mere mechine, the better soldier he makes. Is

Me of Louell

this right for a Christian? Is it compatible with his duty to "examine all things, and hold fast that which is good?"

The contempt of life, which is necessary to a brave soider, is sin. Life is our probation,—our period of preliminary service to the great God. No man should despise it. He who masters the fear of death, must do it either by religious influence, or by rejecting the fear of

masters the fear of death, must do it either by religious influence, or by rejecting the fear of God, and all concern for the future state of hissoul. That there are religious soldiers, is true; but they are for too few to give character to an army. They are more exceptions to the general military character. The contempt of hie, which distinguishes the veteran, is itself a great sin, and is induced by the preceding great sins of casting off the fear of God and the concern for the soul.

What gospel precept is there, which he who makes war a profession is not at times compel-led to violate? What Christian grace is there, which would not depreciate him for his trade of

Some graces, it is confessed are convenient in Some graces, it is confessed, are convenient in camp; as when a soldier acts as a servant or a laborer. If he have charge of a horse, or a wardrobe, it is desired that he possess honesty, meckness, and faithfulness. But these qualities spoil him for the field. He must then cast away meekness, and fight. He must cast away honesty, and forage. He must cast away forgiveness, and revenge his country. He must not return good for evil, but blow for blow, wound for wound. Thus, when we take the common soldier individually, we find him compelled to violate every precept of his religion.

dier individually, we find him compelled to vio-late every precept of his religion.

Turning from such details, to a more compre-hensive view of the subject, we come to the same result. The whole structure of an army is in violation of New Testament precepts.— What absolute despotism! What division of rank, by nice gradations! "Condescending to men of low estate" would spoil discipline. "Es-teeming others better than ourselves" would de-grade the officers. Instead of humility, must be grade the officers. Instead of humility, must be gay trappings. Instead of Christ's law of love, must be man's rule of honor. Instead of examining all things, and holding fast that which is good, the regular soldier must be like a trained blood-hound, ready to be let loose against any foe. Instead of returning good for evil, the army is organized expressly to return injuries with my is organized expressly to return injuries with

Look at an army prepared for battle. See the cannons, muskets, mortars, swords, drums, trumpets and flags. Do these men look like Christians? Do they talk like followers of the meck and lowly Son of God? Are they prepared to act like the friends of the human race, and like followers of God as dear children, seeking to bring all men to the knowledge of him? Are the lessous they learn at daily drill like the ac-quirements needed for a life of faith? Are their feelings toward the opposite host, like those which are produced by "fervent love," out of "a pure heart?"

Look at an army in the hour of battle. See attacks and retreats, battalions annihilated, commanders falling, shouts of onset, groans of death, horses trampling the fallen, limbs flying in the air, suffocating smoke, thundering artillery, thousands smarting in the agony of death, and none to administer a cup of water. Do the precepts of Christianity authorize such a scene? Would such an exhibition ever grow out of its legitimate

Look at the field when all is over. The bar-

their Master, the God of mercy?

Let us turn our eyes to the ocean. A huge ship, bristling with implements of death, glides quietly along. Presently "a sail?" is echoed from sentinel to sentinel. All on board catch the sound, and gaze on the faint outline. At length, she is discerned to be a ship of war, and all strive to discern her flag. On that hangs the important issue! For no feud, no jealousy, no enmity exists between the crews. At last, the signal is discerned to be that of a foe. Immediately what a scene! Decks cleared and sanded, paris ouesed, tomnions our, guns arranged. ports opened, tompions out, guns arranged, matches lighted, and every preparation made for a work of death. While waiting the noment to engage, every word is indication of pride, or re-

venge, or daring, or wrath, or ambition. The fight begins! Death flies with every shot. What pain and misery does she carry within her! In all this, there was no personal malice, no pri-vate offence given: nothing was known of one

nother, except from the respective flags!

But no where does war wear such horrors as in a siege. The inhabitants are strainly shut up. Business, pleasure, education and intercourse are checked; and sorrow, poverty, terror, and distress are spread abroad. The bombardment begins. Shells explode in the streets, or penetrate the roofs. Citizens are killed in the streets. the citizens surrender, but the governor is in-flexible. At length, famine is threatened. The laborer, out of employ, cannot purchase at such prices, and his family hitherto accustomed to daily comforts, full victims to rigorous poverty. Still the siege continues. The middling classes next sink to beggary. Every thing is sold to buy a little food. Anon, breaches are made in the walls. All must work, amid galling fire, to repair them. Mines are sprung, blowing houses and the occupants into the air. No relief comes. Dead animals, offal, skins, the very bodies of the slain, are eaten. Hundred's perish in desperate sor-ties. All are miserable. The widow, the bereft ties. All are miserable. The widow, the bereaties, All are miserable. The widow, the bereat mother, the disappointed bride, and the tender orphan, mourn continually. Pestilence succeeds to famine. Thousands, who have escaped violence, die of disease. At length, the city is taken by the order of the configuration of the configuration of the configuration. die of disease. At length, the art is shown is storm; pillage, and perhaps an awful conflagration succeed; a brutal soldiery raven among the virtuous; and the indescribable scene ends in rmanent poverty, lamentation, and dishonor

We will close by a confirmatory picture, from the history of the peninsular wars of Napoleon. It is part of a description of the second siege of

orngoea.

The French fought their way into the entrance

women and children, into the cellars, to avoid the cannon-balls and bombs. A positience broke out, almost as a matter of course, for "war's least horrors are the ensanguined field." When once it had begun, it was impossible to check its progress, or confine it to one quarter of the city.— It was not long before more than thirty hospitals were established. As soon as one was destroyed by the bombardment, the patients were removed to some other building, which was in a state to afford them temporary shelter, and thus the infection was carried into every part of Zaragosa. The average of daily deaths from this cause was at this time not less than three hundred and fifty. Men stretched upon straw, in helpless misery, lay breathing their last, and with their dying breath spreading the mortal taint of their own disease, without medicines, food or attendance; for the ministers of charity themselves became the victims of the disease. The slightest wound, produced gangrene and death, in bodies so prepared for dissolution, by distress of mind, agitation, as d want of proper aliment and of sleep; for the rewas no respite, neither by day nor night, for this devoted city. Even the matural order of day and night was destroyed in Zaragosa. By day, it was involved in a red, sulphuric atmosphere of smoke and dust, which hid the face of heaven; by night, the fire of cannon and mortars, and the flames of burning houses, kept it in a state of horrible illumination. The cemetries could no longer afford room for the dead. Large pits were dug to receive them in the streets, and in the courts of the public lamidings, till lands were wanted for the labor; they were laid before the churches, heaped upon one another and covered with sheets; and women and children, into the cellars, to avoid the | Lazarus, was partly of the eye, and partly of buildings, till hands were wanted for the labor; they were laid before the churches, heaped upon one another and covered with sheets; and that no spectacle of horror might be wanting, it happened not unfrequently, that these piles of mortality were struck by a shell, and the shattered bodies scattered in all directions. When the French entered the city, six thousand bodies were lying in the streets and trenches, or piled up in heaps before the churches."—Ch. Review. ly as they might be, virtue would, at the touch, go out of them to heal others, as it did out of Christ. See page 148, vol. 2.

Thus you see a miracle in the view of the

#### Religious.

TRANSCENDENTALISM TRANSLATED.

And when I say, that this form of the thing And when I say, that this form of the thing has come up among the Unitarians, let me not be understood, as imputing it to them as a sect. For that would be doing them great injustice. Whether Unitarian principles have, or have not predisposed the minds of some, to run into it, is a question about which men will have different opinions. But justice requires me to say that some eminent men among the Unitarians have taken a noble stand against it. rians have taken a noble stand against it. Among others, the younger Dr. Ware of Cambridge, has published a lecture on the "Personality of the Deity," in which he argues successfully that this Pantheism is Atheism, and the only conceivable form of Atheism. The Rationalism of Germany which is like pur Unitarianism, has produced a rich baryest. pur Unitarianism, has produced a rich harvest of Pantheism. Among others, Schelling taught, that "God was the only existing being; that God was all things; that whatever was out of God existed not; that we ourselves exist in God, that our individual and personal exist-ence is apparent and not real." But to identi-fy this with Unitarianism, would be an unwarrantable imputation of consequences which they reject. I may entertain the opinion that the Transcendental philosophy, admitted in connection with Unitarian principles, would naturally lead on to Pantheism. But even Look at the field when all is over. The harvest trampled and destroyed, houses smoking in ruin, the mangled and slain strewed among dead horses and broken gun-carriages! Prowlers stripping booty even from the warm bodies of the dying! Jackals lurking around, and birds of prey wheeling above. Here and there a wretched widow, or an anxious wife, seeking her lovel one among the dead and dying. Does all this look as if Christians had there been serving their Master, the God of mercy?

Let us turn our eyes to the ocens. A luge ments, in a form so gross and unguarded, many have adopted essentially the same tenets, and ministers of the first standing with the Unitarians, have recommended the book as fit

Unitarians, have recommended the book as fit to be read by their people. And some ministers have encouraged Mr. Alcott's conversational lectures, with the means of understanding beforehand their nature.

We come now to an examination of our text book, which I have already referred to. It purports to contain Mr. Alcott's conversations with his pupils, in his school. The dialogue is a managed, that the pupils are made logue is so managed, that the pupils are made logue is so managed, that the pupils are inade to express Mr. Alcott's sentiments, in answer to leading questions put by him. And Mr. Alcott records the sentiments; not as his own, but as his pupils. Yet through the whole, his own mind guides the pupils, to their answers. At any rate he shows by the book, that hy some process, by hook or by crook, his pupils that the teaching committed the necession of Blood and carnage cover the decks. The rigging is cut to pieces, and the hull is bored with
hot shot. Officers are picked off by sharp-shooters, and scores of common men perish at their
posts. At length, one party strikes, and the
strife is stayed. Perhaps, ere all the wounded
can be removed, the noble and costly ship sinks
into the deep. The victorious, herself almost a

key control by skip to their answers.

We mind guides the pupils, to their answers.

At any rate he shows by the book, that by
sume process, by hook or by crook, his pupils
under his teaching, come into the possession of
such strange and horrible notions, as are here
such strange and horrible notions, as are here
the published, as the result of his teaching. And
if Mr. A. is not responsible, then have those
thildren a natural depravity, worse than Calvinism ever imputed to them. If the chilwreck, commits her slain to the deep, and bears on towards her country the agonized, the crippled and dying of both ships. What a scene to gratify malignant demons! What distracting tidings does she bear to the bereaved at home! them. But whether it is he or they it matters not. For Mr. Alcott tells us that his pupils are inspired, and of course, he recommends as oracles of truth, what they have here spoken by inspiration. He tells us, that he was reverencing, whatever he found in the minds of children, and, "deeming it when spontaneous, as the revelation of the same divinity as was Je If Mr. Alcott did not impart these sen timents to his pupils, he professes ken them from the children, as trate the roofs. Citizens are killed in the streets and soldiers on the ramparts. Women and children retreat to cellars and live in all discomsfort. Day by day the gloon thickens. All news is of houses burnt, persons killed, prices raised and scarcity increased. Gladly, perhans, would be citizen in the citizen in the citizen in the citizen is pretence of bowing reversally had a like the citizen in the citizen in the citizen in the citizen is one of the same divine authority as the samings of Christ, as of the same divine authority as the samings of Christ, so far as they come spontaneously from them. So that either way he is responsible for their sentiments, since he has published them as either his own or theirs by inspiration. But even his pretence of bowing reverently before his oracles is but poorly sustained. For he often puts his hand to the ark, and guides, and checks the expressions of oracular wisdom.

He ventures now and then, to tell the oracle
when its responses are liable to be misunderstood. So that on double grounds, the book
may be taken as a true exposition of the last
form of Transcendentalism.

form of Transcendentalism.

And now as to the contents of the book, I will first present some of his ideas of miracles.

The power of working miracles, according to this theory, is no power specially given of God, but a power which all may attain, and which all have, in proportion as they advance to perfection in holiness. In page 26, vol. 1, the pupils are made to say, that if they were the pupils are indie to say, that it they were perfect, they could easily make a world, and that they could be perfect as Christ was. And in page 261, he guides his pupils into the con-clusion, that if parents were to have a child, free from all diseases and tendencies to disesse, and should give a perfect arrangement to all the influences, under which the child was educated, the child would grow up to be just like Jesus Christ, and be able to work mira-

cles like him.

Another idea about miracles is, that they take place only or mainly in the minds of the spectators. Mr. Alcott (page 162, vol. 2,) and "The French fought their way into the entrance of this ill fated city by mining and exploding one house after another, while the inhabitants were confined to that quarter of the city still in possession of the Spaniards; who were crowded, men,

touch, his healing is compared to that of the magnetizers. In another case the representa-tion is, that if his pupils should become as ho-

Transcendentalist is quite another thing, from Transcendentalist is quite another thing, from what it has been generally esteemed. It differs in nothing from natural events. Indeed such an act as that of breathing, is called a miracle, by these men. So that the distinction between miracles and the most common events is lost. And the force of miracles to prove the divine inspiration of the Scriptures is wholly nullified. But then as an offset for this, they have no need of miracles to prove inspiration. For But then as an offset for this, they have no need of miracles, to prove inspiration. For with them inspiration has nothing supernaturnal (in the Euglish sense of the word supernaturnal) in it. The running title of one of Mr. A's paragraphs is, that "genius alone inspires." And in this he says, "genius alone can inspire others. To nurse the young spirit as it puts forth its pinions, it must be placed under the kindly and sympathising agency of genius, heaven-inspired and hallowed. Teachers must be men of genius. They must be men of genius. They must be men of genius in the same discourse speaking of the need of such inspired MEN INSPIRED!" In another place in the same discourse speaking of the need of such inspired men for every age, he says, "and such are ever sent at the call of humanity. Some Gop, instinct with the idea that is to regenerate his era, is ever vouchsafed!" Men of genius are era, is ever vouchsafed? Men of genius are thus represented to be not only inspired men, but God's. And as the whole intent of the chapter is, to recommend that mode of teaching, which is peculiar to the author, the plain inference is, that Mr. Alcott is a man of genius, and an inspired man, and a god. But before any one accuse him of blasphenty, let him recollect that inspired man, and agals, are him recollect that inspired men, and gods, are

him recollect that inspired men, and gods, are but very cheap concerns, in the view of this philosophy.

But let us go a little more into the detail of this idea of inspiration. In page 49, Mr. A. guides his pupils to the conclusion, that we do not need the Bible now, "because we have more and better thoughts" than that contains, they also a page to a page the statement of the thus placing our inspiration at least on a par with that of the sacred writers. And he ex-

with that of the sacred writers. And he expresses a virtual contempt for the Scriptures in this dialogue.

"Mr. Alcott. I want you to account for the origin of the body. How is the body made, Charles? What does it come from?

Charles. I don't know any better way to say, than in the Bible, that it was made out of the due:

Mr. A. Which is as much as to say you

have no opinion at all of your own."

Thus the child is virtually put down and reproved for following the opinions of the Bible, and not having better of his own. It seems when the child speaks in the language of the Bible his thoughts are not sufficiently spontaneous to be the "revelation of the same divinity as was

In page 243, vol. 1. he holds a conversation, by which he guides his pupils to the thought, that the Holy Ghost inspires them all, and communicates truth supernaturally and by an irresistible influence.

The following questions and answers from page 271 to 275, vol. 2, will give us a clue to

ory of inspiration.
. Alcott. Are there any prophets now? Ans. I think there may be one whom God Mr. A. Does God make man a prophet, or

es he make himself? Ans. Himself. Mr. A. How does a prophet find out things? Ans. God tells him. Mr. A. Is a prophet born, or does it depend

on himself to be a prophet?

on himself to be a prophet?

Ans. It depends all on himself.

Mr. A. Are there any prophets now?

Ans. No; because people are not so good now. They have not hope, and faith, but if all the babies could speak right off, there would be prophets enough.

Mr. A. What is it that despoils these little nos of their prophets is nower? ones of their prophetic power:

Ans. Oh they learn outward things, and it takes up their attention, and the bad comes in.

Mr. A. Are there any creatures besides men that prophecy: Yes. Quails prophecy rainy weather.

Cows, in Switzerland, go under fir trees be-fore there are storms.

Mr. A. Do you think you can ever be

Yes.
A. Some think they never can. Ans. Yes.
Mr. A. Some think they never can.
Ans. Then they never will be. Another
pupil. I think I can never be a prophet, be-

se I am not good enough.

Mr. A. Will not God let you be good enough? Has he so arranged things that you cannot be

Mr. A. Then is it God, or yourself, that

Ans. It is myself. I do not try hard enough."
Ans. It is myself. I do not try hard enough."
Cendental inspiration and prophecying. And here it is superfluous to remark, that when a mind comes in possession of such notions, it is made incapable of feeling that force of the di-vine authority of the sacred Scriptures. A downvine authority of the sacred Scriptures. A down-right infidel, whose principles of reasoning have not been destroyed, and whose intel-lectual perceptions have not been befogged, is far more accessible by divine truth, than one who has wilfully stultified himself, by this process of laboring to attain this perfection of silliness. When every baby is a greater proph-When every baby is a greater proph et than John the Baptist, and when cows quails, have their prophecying admitted to the sacred eanon, how much is the wisdom and authority of the Bible regarded?

Whole No. 1213.

For the Boston Recorder "BE SHORT."-NO. IL HINTS TO MINISTERS OF THE GOSPEL.

It is expected, that a minister will be adequately replenished in heart and mind, with whatever his vocation requires. A capital is as needful for him as for a merchant; nor can be without forces, take trophies or make conquests. Let his soul be as the ark of the temple, wherein was the coverant of the Leville. ne without forces, take trophies or make con-quests. Let his soul be as the ark of the tem-ple, wherein was the covenant of the Lord. Himself filled with the true light, and he will reflect it in the darkest times. For by the gifts of grace, and fellowship with the Spirit, and of grace, and fellowship with the Spirit, and not otherwise, can he be a qualified teacher of righteousness. That his heart may glow and his words burn, his bosom must be touched with live coals from the altar every day. Yes, and he must have abilities too, of no inferior order. The greater the work, so much greater the power requisite to do it. If maternal nature has bequeathed him a limited inheritance, acquisition can envie hit and collections. ance, acquisition can enrich it, and culture tance, acquisition can enrich it, and culture can make it as the garden of God, both fragrant with flowers and full of fruits. Of all men in Christendom, a minister of the gospel ought to be the very last, to think of success with an uneducated heart or a half-filled head. Is he unlettered, a lynx-eyed people will soon perceive, 'he never invented algebra,' or is he graceless, they as soon find out, 'he was never born but once.' Acquainted with God and himself, with religion and science, he will next settle it as an article equally true as any other of "the forty points," that 'the great study of mankind is man.' For it becomes his lot to deal with all kinds of characters, yet to enlighten, to arouse, to correct without distincenlighten, to arouse, to correct without distinction. Hence the revenue derived from his in tercourse with the world. Let the "inner man" be a fountain prest and pure, and his instructions will be refreshing as waters of life. From the full world he has the right if strom the full world he has the right if he has the mind, to replenish his cabinet. Scripture similes and expressions, selected with taste and applied with judgment are the most precious gems. But the sentiments of the faithful Justin Martyr, the admirable Polycarp, the holy Cyprian, the persevering Athanasius, the elegant Jerome, the eminent Gregory and others of the nacient Fathers, fraguettly expected expected and of the ancient Fathers, frequently quoted, are not, it is true, the epistles of the primitive Apostles, but they are, in the people's view, excellent in illustration. In fact, let his store house be full, and he can easily dispense sup-plies suited to the cases of various necessity.— But how can a man without grace and knowl-edge, reading and reflection, effort and zeal, expect to preach the everlasting gospel with effect! Self-deceived preacher! Complain never that people will not attend on your min-istry—will not listen to your discourses. Pause, pray you, and reflect. Is not your pastorate a stale, lifeless concern? Are not your ser-mons cold victuals, cooked of meagre materi-als, and seasoned with salt that has lost its sa-yor? Would not a chapter from Job or from Paul be worth ten fold more? In a word, are not your prayers lifeless? are not your composi-tions the products of cold, barren soil; and is not the inscription on the heart this, 'there is no holiness here?' First fill the vessel to the brim and thus draw out; and be assured that people know what is good preaching as well as what is good wine; nor can a pungent evangelical minister be without his rewards in both

MUSICAL REHEARSALS AND CONCERTS ON SABBATH EVENINGS .- NO. 111.

Mr. Editor—In pursuing our discussion of this subject, we propose to examine two prin-cipal arguments in favor of these rehearsals and concerts on the Sabbath. 1st. That this time is much more convenient for those who attend them. And 2d. That the music is sa-

1st. It is said that it is much more convenient for the members of such associations to meet on Sabbath evening than any other. Some are mechanics and are called by their employment to labor on other evenings. At least they have to labor till dark, and then it is difficult to be at the place of meeting in season. Others are detained in their shops or offices, by business which cannot well be left for other objects. But on Sabbath evenings, the exercise is agreeable, both bodily and mental; and the time is unoccupied. They have nothing else to do. Their moral natures call for no

Now this argument of convenience would be valid if the employments were consistent for the Sabbath. But we have been able to find no ground whatever on which the practic and no ground whatever on which the practice can be justified. The only law of the Sabbath which can, or ought to be admitted, is the one prescribed by Him who appointed it. Tried by this rule, it cannot be approved. There is no license for it. It is not said. "Removables the Sabbath day to keep it holy, only when there is a musical rehearsal or concert." The argument would be the same for pursuing the ordinary business of life on the Sabbath for the sake of time or convenience. We might go to the market, the shop, the office, the study or the field, for "it is convenient." God ba or the field, for "if is convenient." God has given six days out of seven to be appropriated to the business of life, and if the cause of music cannot be sustained without stealing, under cover of evening, the last hours of the only one he has reserved for himself, as much as we love that cause, we say with all our heart, LET IT GO! If it is not worth accular time to prospecule it, it cannot be the aggred. time to prosecute it, it cannot be the sacred hours of the Sabbath.

hours of the Sabbath.

2. But after all, the grand apology for the practice we oppose is, "The music is sacred music." Is it not right to perform sacred music on the Sabbath? This at first view looks plausible, and many are honestly misled by it, without due examination, as the writer has been in some instances.

is been in some instances.

But what is this reason when analyzed and But what is this reason when analyzed and fairly exhibited? Simply this, that because sacred language is used for totally secular purposes, therefore it may properly be done on the Sabbath. These occasions have nothing to do with devotion. It is no part of their object. It is mere musical display for purposes of pleasure and profit. Religious language is applied as a mere matter of convenience. It is used only as the instrument of accomplishing the real object in view. It originated in the theatre, where the performance of secular language would not be allowed by the church during Lent. This was the occasion of the Messiah. It was intended as a mere opera to be performed in time of Lent, when their ordinary music was not allowed.

hen their ordinary music was not allowed.

We believe this use, or abuse of highly de-dotional language at least, ought to be aban-oued. It will be greatly favorable to religious music when that time shall arrive. There nust come to be a separation between sac and secular music, and we rejoice to see that time approaching. If there is profanity on earth, it is often seen on this subject. Suppose earth, it is often seen on this subject. Suppose a society undertakes to perform the Grand Dittenden Te Deum for the ordinary purposes of musical exhibition and profit. On arriving at the passage, "To the Cherubim and Sera-phim continually do ery, Holy, holy, holy!"

We wish to see secular music occupy its own fields of importance and interest, but leave religious music to its sublime and holy eleva-tion. The use of these sacred themes, there-will, religious music to its sublime and holy clevation. The use of these sacred themes, therefore, instead of being an excuse for ordinary
concerts on the Sabbath, is itself wrong.
Hence there is the sin, not only of violating
the Sabbath, but also of profanity. At least,
the practice cannot derive the least sanction
for occupying the holy day of God, from the
use of such language, merely. The ultimate
object is the same. The argument is entirely
sophistical, however it may have been viewed.
We are here reminded of an anecdote in respect to two men who went out on the Sabbath
to hunt.—On discovering the object of their
search, and fearing it would escape them, one search, and fearing it would escape them, one proposed to whistle, to decoy it, while the other could prepare to shoot it. "But," said the other, "it is Sunday.—You must whistle a

And this is the amount of this excuse for Sabbath rehearsals and concerts.

#### Education.

# DR. HUMPHREY'S THOUGHTS ON

tant branch of domestic education. The bring-ing up of our children, 'in the nurture and ad-monition of the Lord,' involves so many of the most precious interests of time, as well the infinitely higher interests of eternity, requires so much self-consistency, so much dis-cretion, so much watchfulness and persever-ance, adorned with piety so ardent, so cheerful and so winning, that any parent may well ex-claim, 'Who is sufficient for these things?' At the same time, how encouraging the promise, 'If any man lack wisdom, let him ask it of God, who giveth to all men liberally

and upbraideth not.'
In leaving his dying charge to parents,
These words which I command thee this day,
shall be in thine heart, and thou shalt teach them
diligently unto thy children,' the great Jewish Lawgiver placed religious education in foreground of parental duties, and gave the Law of the Lord to heads of families, as the basis of all their instructions. 'Thou shall basis of all their instructions. 'Thou and when thou walkest by the way, and when thou liest down and when thou risest up.' The meaning cannot be, that they should make reli gion the exclusive theme of conversation and inon in their families, but that instead of be ing made a secondary object, or being introduced only on the Sabbath, and at their great reli gious festivals, it should be a familiar topic of dis-course at all times; so that the rising generae in no more danger of God of their fathers, or their duty to love and obey him, than of forgetting those who had literally 'nourished and brought them up as

Now it will not be questioned, that religious education is as important in the year one thou-sand eight hundred and thirty-nine, after Christ, as it was in the year one thousand, four hun-dred and fifty-one, before Christ; nor that Christian parents are as strongly obligated to train up their households in the fear of God, as Jewish parents were; nor that the forme are as much bound to take the Old and New Testaments, as the latter were, to take the Law of Moses, for their text book. The Bible is the Christian father's and mother's oracle. In all their religious teaching, the ultimate and authoritative appeal must be to the Scriptures. They may avail themselves of other helps. Many have written largely, and some have written extremely well on this branch of domestic education; and we are greatly in fault. if we do not profit by their suggestions. But there is no book like the Word of God, to in-But struct and aid us in our duties to the 'children whom he hath given us.' Indeed, other books are of no authority whatever, on the great questions of morals and religion, any further than they are based upon the Bible, and coincide with it. They may be written with great ability, and be very correct as far as they go. But if they trip in their definitions of virtue and piety; if they hold up superficial and inadequate views of human depraying, short, they do not come fully into the spirit the sacred writers, in regard to the elementary? principles of religious education, they are so far from being safe guides, or even helps to pafar from being safe guides, or even helps to parents, that if followed, they will most surely lead them astray. Besides, while many heads? of families have not the means of purchasing any of the standard works on Christi owever correct or valuable they may be, the Bible, the only divine and unerring standwithout money and without price,' by those, if any there are, who cannot otherwise procure of the paramount value of the Scriptures.

Of the paramount value of the scriptures, considered simply as a family reading book, I have given my thoughts in another place. I shall now suppose the parent to take it up in his family, as the priceless revelation of the mind and will of God; and not only to put it into the hand of his children. for 'a light to into the hand of his ch their feet and a lamp to their path,' but constantly to appeal to it, as the standard of truth and duty, in all his religious teaching. As in all our courts of civil and criminal jurisdiction, the duty of the judges is not to make the law, but to expound it, so it is with the heads of families. God is the supreme legislator. The Bible is our statute book. Whatever authority we rightfully exercise as parents, is a dele-The legitimate exercise of skill is expository, and our duty lies in applying the law to the reason and the consciences of our children. In one re-spect, a Christian parent of the humblest pre-tensions, has a decided advantage over the highest judicial authorities in the land. The which they are bound to govern then more or less imperfect, as all huma law, by which they are bound to govern them-selves, is more or less imperfect, as all human legislation must be; and it may be essentially wrong in principle; but the 'law of the Lord,' which he is to expound and apply is 'perfect.' It is not only technically clear and explicit, but rally and infallibly right.

To make my thoughts on this subject as fa-To make my thoughts on this subject as familiar and practical as I can, let me clothe them in the language of advice, to the heads of a young and rising family. You wish to 'train up your children, in the way in which they should go,' and 'your heart's desire and prayer to God for them is, that they might be saved.' First, then, consider how great and difficult the task is, upon which you enterdifficult the task is, upon which you enterhow prope they are to go astray, and how many snares and temptations lie in their path.

Next, look up to God in fervent prayer, for
wisdom and grace; for the teaching of his Ho-ly Spirit, and for his blessing upon all your endeavors. Then, as soon as ever your precious and immortal little charge becomes capable of direct religious instruction, bring out the Bible. 'I have told you already, you and me, and 'of the great God who made you and me, and every thing above us and around us—that though we cannot see him, he sees us every moment, as well in the dark nights as in the sunshine; and that if we love him and mind what he says, he will love us and bless us. Now this is God's e knew how much we should want it, and he gave it to us, to teach us a great many things, which we should never have found out in any other way. When I read the Fig. 4. There are not in the college course (consisting of Bible to you, or when you read it to me, or alone, remember, that it is just as if God spoke not hope they are interested in the great salvation of to you, with his own mouth, for it is all

from him. Now you see, it is a large book, and will take you a long time to read it through. It is worth more than all the other books in the world; because God told Moses and othe good men just what to write, and this is the only book which he has ever given us, or ever will.

We have not time to read much of it now but let us open it, and as we turn over the leaves, I will just touch upon some things which God says. Here, in the very beginning, he tells us about the creation, how all things were made in six days, and man was created in his own image, that is, good and holy like himself. Then, very soon, he tells us how our first parents disobeyed him, and were turn-ed out of the beautiful garden, and how all their children became wicked—then, how a long time after, he drowned all the world bu one family—how wicked mankind became again after the flood—how God burnt up some of their cities with fire and brimstone—how he called Abraham, and loved Joseph, and sen his plagues upon Egypt, and led the children of Israel through the sea and through the wilderness-how he wrote his law on two table of stone at Mount Sinai, and rained down bread forty years from heaven to feed themhow he blessed them when they obeyed him and how dreadfully he wasted them with his plagues when they would not keep his com-mandments—how many good kings and wicked kings reigned over them-what a magnif cent temple they built-how it was destroyed their own country to die in hard bondage This is the Old Testament."

This is the Old Testament."
"Now let us turn over to the New. Here God tells us of much more wonderful things, than any which I have mentioned yet—how he sent down his own Son Jesus Christ from Heaven-how he was found at first, a helples babe in a manger—how he grew up—how he went about doing good—feeding the hungry, teaching the ignorant, healing the sick, open-ing the eyes of the blind, and raising the dead -how the Jews hated him and persecuted hand finally nailed him to a cross and left h to die there-how he rose from the dead and went back to heaven, and 'ever liveth to make

I do not suppose that you will follow this course exactly, when you first show the Bible to your children; but I am sure, that something like it is extremely well calculated to arrest their attention, excite their curiosity, prepare the way for a profitable perusal of its divinely illuminated pages. What a field of divinely illuminated pages. What a field of instruction does it open for months, and even years, in the happy family circle. "Come my children," you will say, "we have just been reading a very entertaining book, written by a wise and good man, but now let us hear what God says." So you will then gather them about you, and go over the history of the creation, with suitable comments at one sitting —the temptation and fall of our parents at another—the general deluge at another—the building of Babel and the confusion of tongues at another, and so on, from week to week, and month to month, dividing the sacred narrative into short portions, so as never to fatigue your little auditors, till you have gone over all the more interesting parts of both Testaments, and the impression is indelibly made upon their minds, that they have all the while been listening to the voice of God, and not of a man. When you come to the Gospels, you cannot be too anxious to have them get right views of the character of Christ-of his life, and preach ing, and miracles—of the great design of his coming into the world—of his dying for sin ners, and of their own sinfulness and conse quent need of his atoning blood. It does not admit of a doubt, that by the adoption and carrying out of a course of religious instruction something like this, children would treasure up a great amount of divine knowledge very tender age; that the foundation would be laid for daily appeals to the word of God, on all the great moral questions that can arise the course of their education, and that early conversions would be greatly multiplied. When we talk to our children of the being and attributes of God; of his power, of his love, of his anger, and teach them to pray to him and to think of him as always present, they want to be referred to visible symbols of his power and wisdom and goodness. While, therefore, we point them to the heavens, the work of his fin-gers, the moon and stars which he hath ordain-ed, if we can bring them to feel, (not convince While, therefore, we them merely,) but bring them habitually t feel, that the Bible is as truly inspired, as th was created, and that it is as much a symbol of his presence to us, as a pillar of a cloud and of fire was to the Israelites in the vilderness, we shall gain an advantage in thei religious education which nothing else can ever afford us. 'It being once and forever tled, between the parent and his children, that there is a perfect standard of right and wrong, always at hand, to which he can bring them, and from which there is no appeal, the work and from which there is no appear, the work is half accomplished and what remains is comparatively easy. How they are to be brought to this divine standard, in the daily, practical conduct of their education, I shall endeavor to

## Intelligence.

## REVIVALS

RELIGION IN THE ARMY .- A few days since, Rev. Mr. Burnett, chaplain in the U. S. army, and now stationed with the troops on Gover-nor's Island in our harbor, related to us some events of uncommunity. events of uncommon interest among that por-

Recruits to the number of about 200 have been recently collected there, and his faithful labors have turned many from their evil ways.

A revival of religion has been enjoyed, and about 30 give evidence of conversion, and as many more were inquiring the way to Zion.

Temperance principles have taken deep root among them, and a desire for moral improve-ment is visible among nearly all of them. A few days since they all left for the Westfrontier, and the parting scene between soldiers and their chaplain was highly a fecting. At his farewell service all were bar

ed in tears, chaplain, officers, and men—and, before they left, 27 of them entered into solemn covenant not to omit worship on the Sab-bath, even if they met under the canopy of heaven, or the shade of a tree.

Gospel Witness.

REVIVAL IN MARIETTA. - Extract of a letter from Dr. Linsley, President of Marietta College, dated March 9:-

"In one of your papers you allude to the revival here. The work has not been very extensive, but its influences have been heavenly and its fruits precious. About 60 I should think have expressed hope in the Saviour, and a considerable number of these are members of College. Others are members of the Latin (Preparatory) School. Out of 100 in both departments 75 probably are pious. The work continued with great interest until I was pros-trated by over exertion. Peraching is still at-tended with interest by many who were heretofore careless, sceptical, and generally neg-lectors of the means of grace. Christians find great encouragement to labor for Christ, and great encouragement to labor for Christ, and they are, in various ways, making extraordinary efforts to build up his kingdom, I trust with happy results. I have many things t say, but I have not time to write another line only that—I am truly yours, J. H. LINSLEY."

#### BOSTON RECORDER.

FRIDAY, MARCH 29, 1839.

ITEMS.

[From the "Friend of India." Newspapers, printed in London, are now furnished cribers in India, at the distance of half the globe, in less than two months, and sometimes ever in 40 days from the day they are struck off. So much

for steam navigation. The Emperor of Russia has bestowed the rent twenty-four villages on the Armenian Patriarchate of

The Professorship of Oriental Languages in the Bishop's College, Calcutta, is filled by a son of Rev. Cesar Malan, of Geneva.

The Calcutta Christian Observer affirms of Government schools of India, that "they are not Christian at all, but infidel; and alludes to the fact, that one of the chief officers of the land, on entering a school, and observing a few texts of Scripture suspended on the walls, ordered them to be taken down. and warned the master against instructing even enquirers out of school, in the truths of Christianity Extracts from the Koran or the Shasters, might b suspended there, to any extent the teacher pleased.

The opinion of all the principal medical practition ers in Calcutta has been given in favor of Ice, as one of the most effectual remedies for the most formidable diseases of the country. Were cold water substituted for the abounding narcotic stimulants of the country, t would be a better remedy still!

The Singapore Christian tract and book society or perates with the Religious Tract Society of London, disseminating those evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer agreed; and has now on hand for distribution tracts and books in the following languages of the Eastern Archipelago, viz. Armenian, English, Dutch, Portuguese, Indo-Portuguese, French, Spanish, German Hindosthance, Tanul, or Malabar, Gentoo, Bengalee Chinese, Malay, Javanese, Ooreah.

The Court of Directors have granted 500 rupee per month to the Asiatic Society for the printing o correct editions of the Oriental classics.

The number of lepers in Calcutta is said to amou to 531, of whom 118 are beggars. A charitable society has erected an Asylum for them, which not accommodates 86 of their number.

Rev. Mr. Rhenius, the founder of the Tinevalle dission, who died less than a year since, at the age of 42, left a widow, and nine small children, totally unprovided for. He was an eminently holy and de voted man; and He who hath said, "Leave thy fa therless children with me." will not suffer the fami ly of such a man to want any good thing.

Anglo-Heathen Liberality.—The Londo Religious Tract Society sent out a library of its books to the libraries of the Hindon, Musselman, and medical Colleges, which was not accepted; it being declared inconsistent with the fundamental principles of those institutions to admit Christian books into their

ROMAN CATHOLIC MISSIONS IN CHINA .- The French Monks of the order of St. Lazarus have founded two seminaries, for training the native Chinese, as priests. One of them is at Macao, and th other in Tartary, beyond the wall of China; the former is for the southern, and the latter, for the northern provinces. These Chinese priests live in the midst of their flocks, as peaceably as ecclesiastics in Europe. In Pekin itself, is a Catholic community of more than 24,000 members, superintended by two French priests, living there clandestinely. Christian worship is publicly performed even in many of the principal towns; the government observe the most perfect indulgence toward them, when they do not suspect the presence of Europeans. The French have-passed through a regular course of scientific edscation, and are capable of throwing much light on the natural history of the empire. It is anticipated that the Roman Catholic Missions will yet recover the extensive influence they enjoyed in former times.

The Latin school (preparatory) has eight instrucors and 46 scholars. It has been entirely reorganized during the past year, and the regular course of instruction is extended to three years, instead of two. and the amount of instruction very considerably in

The College library contains over 3,000 volumes, inbracing an extensive and choice selection of phisophical works, recently procured from Europe. A valuable philosophical apparatus and mineralogical cabinet have also been procured during the last year. College expenses about the same as at Amherst, nd other colleges of "the east."

A fund is in progress for the aid of pious and indigent young men preparing for the ministry.

ted with the Institution, is a "Teachers' become teachers, but for all young men who wish a landed upon an Island and found it a desolate land. thorough business education. The number of its stu- After ten days, we put to sea, in three open boats,

EFFECT OF TAXATION ON ARDEST SPIRITS. Says an able writer, in "the Friend of India." whose object is to point out the way in which the greatest amount of revenue can be collected from articles of consumption, with the least difficulty; " the tax on this luxury, [distilled spirituous liquors] is highly proper and is far from checking its moderate se; on the contrary, it has perhaps tended to that ncrease of consumption, which has no doubt taken place, since it was imposed." This is doubtless the true doctrine, however stoutly it may be opposed by the antagonists of the temperance reform. ter now quoted wishes to encourage the moderate (and of course the immoderate) use of distilled liquors. and therefore wishes them to be taxed, because FACT shows that taxing them gives them respectability, and adness their more extensive introduction into all eircles of society.

Tobacco.—This stinking weed is highly popular broughout India. In some districts it is almost universal among the men, and extends to a large proporion of the women. In the district of Pumea, it is calculated that more than 23 pounds a year are, on an average, consumed by fifteen sixteenths of the

CANTON OPHTHALMIC HOSPITAL.

The eighth quarterly report of the Ophthalmic including the period from January 1, to June 30, 1838, by Rev. Peter Parker, distinct cases of difficult and successful treatment. The whole number of patients is 5,600; of these, gratitude to God, that no fital termination has attend- there ed as yet an operation at the hospital, though in two

or three instances of great intricacy, there has been we came to an Island, and tried hard to land, but posed and answered. The teachers we but a hair's breadth escape from death. Hence, the but a hair's breadth escape from death. Hence, the unbounded confidence of all who apply for relief; and the Island. But with feelings of resignation, we put their going. Their families did not suffer; and we do not suff among these, there have been the past term, persons up the helm, and sailed on. At length we arrived at not believe the Sabbath was profaned. M of various ranks, and from the remote parts of the empire, from Ningpo on the east, and Peking on the north, to the borders of Tartury on the west.

a romen

Contributions of medicines, surgical instrume &c. from friends in New York and Philadelphia are gratefully acknowledged. The expenses of the past rm, amounted to \$1,231,77.

Is it possible that of the multitudes thus healed of their diseases, none shall return to give glory to God ?

A CONSCIENTIOUS GRIEVANCE RELIEVED. It has long been a grievance to conscientious Protestant soldiers, stationed amidst a Catholic popula tion, that they have been required to join in paying military honors to Catholic religious proc Complaints have frequently been made, and some times officers have resigned their commis than violate conscience by obedience to such requisitions. It has at length been conceded by the British government, that "troops shall not turn out for, nove with, or take any active part in, any religious procession or ceremonies." Still sentries are to sa late processions as they pass their posts. Guards and other bodies of troops that happen to be in the direct line of the procession, are to salute it as it passes them, though they are not to remain under arms waiting its return; and the usual salutes of cannon from forts or batteries, for Catholic processio may be continued, though without having the occasion of firing the salute, specified in the order given for it. This arrangement, though far from being satistactory, yet involves very important concessions and encourages the hope that at some not far distr day, Protestant rulers may learn that the conscience of a Protestant is deserving of equal regard with the conscience of a Catholic. It is surely all that charity requires, to allow any class of religionists to perform religious worship in the way they choose; and much more than it requires, to compel others to unite with them and assist them in services that demand a sacrifice of conscience

#### MARIETTA COLLEGE.

From the "Annual Circular" of this rising Inst ution, we select some facts of general interest. The Professorship of moral and intellectual philos

phy is filled, by Rev. Dr. Linsley, the President. The Professorship of languages, by Henry Smith A. M., who is also Director of the Latin school. The Professorship of Oratory and Rhetoric, an

Political Economy, by D. Howe Allen, A. M. The Associate Professorship of languages, by San nel Maxwell, A. M., who is also Principal of the

Teachers' Seminary. The Professorship of Natural Philosophy and

Besides these instructors, J. W. Andrews, is Tutor n Mathematics; and S. Hall, assistant instructor in Algebra.

The number of students in the College course i 56. The course of study is essentially the same, as that of the best colleges in New England.

PRESIDENT LINSLEY'S INAUGURAL ADDRESS -President Linsley was inaugurated July 25, 1838. We have just received the address he delivered on the occasion; and have read it with no ordinary satisfaction. Of course, no man looks into an address on the subject of education, expecting to find newly developed principles, nor much that is novel and striking in the way of illustration; yet every independant thinker, and able writer, entering on the high duties of classical instruction, may be expected to bring forth "things new and old," bearing the pecu liar stamp of his own intellectual character, and deriving a balmy freshness from the Paradisaical garatholic missionaries now employed, are men who dens in which his mind is wont to luxuriate. The readers of Pres. L's address will not be disappointed. though they take it up with high expectations. It is worth much. Let the spirit it breathes, the princi ples it maintains, and the motives to elevated action it urges, operate as they ought to do, in each department of the institution, and Marietta College will soon hold a pre-eminent rank among the literary institutions of the West, and exert a mighty and salutary influence on the destinies of the whole Republic.

## THE SHIPWRECK.

B. on a very pleasant night, when suddenly the cry

We promised last week, to give Capt. Brayton's account of his shipwreck, which he gave at the suils concert, which is, as follows: We were sailing in the Pacific Ocean, said Capt.

was given that breakers were near. But it was too late. In endeavoring to wear, we struck, and in one minute, the water was over the cabin floor. We were about 1000 miles from any civilized land. We were not far from inhabited Islands. Wallace's Is-Seminary," designed not only for those who wish to land was near; but we dared not land there. We for the Sandwich Islands, which were about 1000 miles distant, with a portion of bread and water There were 22 in all, 10 of whom remained on the Island. On the 10th day, we were within 25 miles of the Sandwich Islands; but the wind was ahead, s that we could not land, and we put off for the Hervey Islands, 500 miles. By the time we arrived there, we were emaciated, through fatigue and watching, drenched in the night with rain, and searched by the sun in the day time. Some of us were very sick. There we had an opportunity of testing the reality of the religion of Jesus Christ. I recollect how difficult it was at first to bring my mind to be reconciled to my situation. But I became composed, and cast myself upon my Saviour; and I could an swer with my whole soul, "There is a reality in the religion of Jesus." When there was nothing around but the broad ocean-above, but the canopy of heaven,-and beneath but a half inch plank, I could say from my heart, " I am glad I am here. I had rathe be in this situation than any other, because God placed me here." I felt to rejoice that I was just there. We then had ten pious men. We went out with two. There was one young man in my boar who was converted a few weeks before. I asked him " How do you feel? It is very likely we shall never get to land. Our boat is frail, and there is the appearance of a storm." "Why sir." said he, "If this had taken place three weeks ago, I don't know how I should have felt. But now I feel perfectly satisfied, and even rejoice that God has placed m here." This was also the feeling of some others. M. D. is received, and contains statements of several A few years before, I was a careless, indifferent and rugged seaman. But our hearts had been melted, not here, but in heathen lands, through the influence of 1,025 have been admitted since the last report. The those excellent, but much vilified men, the missionurgency of patients for admittance has exceeded all aries. We passed on rejoicing; and while we were precedent, though a smaller number has been received on the little desolate Island, where we were first eas han in any preceding equal period, on account of the away, we used to go out, eight or ten of us, and pray impracticability of treating more. It is stated, with and rejoice; and we found that we could be happy

We passed on, and after being out two days more,

were disappointed. There was a reef entirely around Their husbands, with a single exception. one of the Hervey Islands, and were disappointed other good men in the churches expressed their again. The natives on shore appeared friendly; but probation, and aided in the selection of to we could not land. We went out 75 miles further and effected a landing. It was Sabbath morning. and effected a landing. It was based on the states and the states are states. The natives lined the shore by thousands. Our boats persons of a sympathizing, prayerful spirit, who may grounded a hundred yards from shore. They came out and took us up on their shoulders. We were kindness and encouragement. frightened at first, but a white man who was with them assured us that we need not fear; as it was only through kindness and a generous strife among arose, "To whom shall the benefits of the solo s, to secure us as guests. They took us ashore, and went up to the house of the native missionary. They prepared us food and did every thing suitable place—that it should be tried first among the their power to make us comfortable. The next mornng they invited us to go to their Subbath school. We did not know what was their object; but we went, and the males. The trial has been made. The scho found all the benches in a long chapel filled. They tood up in a row, and asked us to sing and pray. When we had done this, the teachers and children passed by and shook hands. When we got out, all these little children had something to give us, pine apples, and the most delicious fruits, enough to last months. They said they were very sorry for our disaster, and bade us welcome to their shores, saying We will feed you as long as you will remain with

We are under great obligations, because teachers have come from your country, and made us ac quainted with the word of God. As you are destitute of clothes, here are some large rolls of native cloth." This was an Island, where they had cut off the crew of a ship a little while before. If ever my heart was borne down with gratitude, it was at tha moment. If ever I felt the greatness of the mission ary enterprise, it was at that time. This whole Is and is converted to Christianity; and the little chil dren appear to partake of its spirit. They took us by the hand-kissed our hands-followed us and kissed ! us. That day and night we were invited to all parts

of the Island, and treated with the greatest hospital ity and kindness. We remained there six days and then proceeded to the Island of Raratonga. and the gospel of John. The commandments have This is but a specimen of the state of things whe

ever the missionaries have gone to places which have not been reached by foreign influence of an opposite

I wish, said Capt. B., to say a few words to Shipasters and Officers present. I remember well what my feelings once were. I had an idea that it was in ssible to do any good to scamen in a religious way and that to attempt to institute on ship board any thing like a system of Sabbath school instruction, would be to encourage mockery. After I had become interested in religion myself, these things weighed heavily or my mind. At the Sandwich Islands, I heard of the verse-a-day system, which is followed there and in some parts of this country. It struck me, "that i just the thing for a ship." I went on board, and comnenced that day to learn my verse, and wrote it on slip of paper, that I might have it always at hand When I got to sea, I called the men aft, and with a trembling heart, asked how many would unite with me, in committing to memory a verse a day. Out of twenty-two, twelve came forward, and joined in the exercise, and continued in it for a year, till we reurned to this country. We repeated them togethe in the cabin; and we found it a delightful employ nent. The next voyage, we had 14 and some 16. And who were they? Why, not the men I expected, but they were those who were considered the vorst of the crew. The influence was astonishing. There was no more quarrelling-no more fightingo more running away; but harmony and peace. When a sailor is intent on committing to memory verse in the Bible, his thoughts are occupied, and he as no time nor inclination to engage in such things

# SABBATH SCHOOL IN THE HOUSE OF COR-RECTION.

We had the pleasure of attending the anniversal of the Sabbath School in the female department of the House of Correction, last Sabbath. It was a deeply nteresting eight to see 100 females, in prison uniform assembled for religious instruction; awakening the opposite emotions of pleasure and pain-pain to be hold the victims of vice, and pleasure at the exhibit tion of Christian sympathy for the fallen. And who that has a just sense of his depravity, and his indebtedness to the grace of God for being kept from vicious courses, will not feel the outgoings of sympathy is behalf of those who have fallen into gross transgres

in rows, each one on a separate sent, at a suitable distance, so as to avoid intercommunication, till after was addressing; but it gave him pleasure, he the opening exercises, when at a given signal from the master of the house, they arrange themselves in classes; and at another signal, one from each class it with gratitude, and are now conducting the

chairs to their several classes. After the close of the Sabbath School, we proceeded, in company with the superintendent and teachers, to the chapel, where we found all the inmates of the house assembled; and in the place of the usual exercises of public worship, the superintendent, Rev. Louis Dwight, Secretary of the Prison Discipline Society, read the Annual Report. After expressing a devout acknowledgement to God for his Divine guidance and goodness, in regard to this enterprise of love, he said, It is one year ago this morning, since ten, accompanied by one gentleman. This nur the teachers first came to the school. It was a morning overcast with clouds-a tempestuous day, a striking contrast with this day, when we are permitted to The whole number from all the churches ha enjoy the pleasant light of the sun. He said that an cknowledgment was due also to the Mayor of the ent ladies who have attended is not less than 300 city, and the Directors and Master of the House. the same persons have not always attended fro The Mayor opened the way for the establishment of same churches. These teachers have been en the school, by the expression of his approbation, and in the same work which has given Elizabeth I giving assurance that nothing on his part should be vanting to earry it into effect. The Directors responded, and expressed in writing their approbation. and authorized carriages to be engaged to convey the eachers to the house. The master of the house saw no difficulty in the way; as he does not in any good design, having in view the benefit of the house. The prisoners could be assembled, sents could be arranged, and there was a good place for it, and nothing should be wanting on his part. It makes a great difference, in such cases, whether the master of assemblies is a good one or not. A very small sign-a nod of the head, which would not be perceived by a stranger, can be easily understood, and made efficacious, under a good system of prison discipline. Here things onspired to give this Sabbath School a good beginning. It had such a beginning, and we would give the praise to whom it is due under God. As to the Teachers-many questions were at

first asked-Can they be obtained? Will their husbands he willing? Will it be consistent with their states that the cases of punishment have dim duties to their families? Will they be punctual? Will they be willing to leave their seats in the congregations to which they belong? Will it be consistent that often, when a misdemeanor has been con with a proper observance of the Sabbath? Will their it has been sufficient to inquire whether such con ministers be willing? All these questions were pro- was consistent with the instructions of the Sable

Persons have been sought, who are not sustaining mostly the relation of mothers or siste be prepared to meet the returning wanderer

When the way had been opened, and it was same tained that teachers could be procured, the extended?" And it was decided, that it should be confined at first to the females, because there was women; and if found practicable, and a suin building could be obtained, it might be extended was opened; and the females had the offer of atter ing or not, as they pleased. At first, all did not . tend, but for some months past, all have who were able, and not necessarily detained

The exercises have been reading the Scripp singing and prayer; instruction in the class short address at the close; and during the inst in the classes, conversation has generally been he by the superintendent with those who were soon be discharged. Not unfrequently, the teach been requested to tarry, and some about to have been introduced to them. Some of the terviews have been pleasant and affecting. On or occasion a girl was introduced, who had no friends. no place of refuge. She had no desire to free the haunts of vice; and so far as could be ascennever had done it. She appeared to rewhat would, she would avoid them. She wept Qu of the teachers invited her to come to her he she could be provided for. The sune ried her there in his own carriage, and after a few days, obtained a situation for her in the where she now is, a faithful domestic, and pursuing virtuous course. The lessons have been the ten commandments

been dwelt upon a considerable time, taking one at time for a lesson. Mr. Dwight gave his reasons if giving so prominent a place to the comm howing their great importance, both as the guide our conduct, and as a " schoolmaster, to lead us Christ." The design of the closing address has ve frequently been to encourage hope. The circu stances in which the scholars find themselves, have tendency to discourage them. They seem friendles and do not know what to do. Others have fire who profess kindness; but they are not sincere are in the clothing of the wolf. Such friends in have, who will be ready at the gate to ree on their discharge; but wo-wo to the victim trusts their friendship! There was one scholar, nanifested unusual sorrow and despair. I offered said Mr. Dwight, to take her in my carriage, as discharge, and provide for her. I came: and we no sooner passed the gate, than a man approach who appeared to be waiting there for her, and sai "do not go with that man." A withering look indignation sent him to his own place. Then c her sister. I asked her to take a seat in my e which she did. I then told her my design. She so she wished her sister to go home with I and another sister would take care of her. We not proceeded more than 100 rods, when we need everal females, who were lingering about, awa her discharge. "Who are these?" I They are some women," said she, "that ke me in my folly; and they are waiting for me." were three sets of friends waiting to receive he two first sets, were there for the vilest of purposes. the one who was there from apparent kindness of fe ing, was the most fatal of all. When the sister got of the carriage, she turned, and with tears, so "Come, sister." I expressed my views of the propriety of her going with her sister; but told h to as she pleased. Several months after, I ca and the sister told me she staid but a fortnight then went away, and she was satisfied that she

wrong in taking her home; but it was now too He had endeavored, he said, in numerous i to encourage them; and had expressed his willing to come and take them in his own carriage; and number of instances, such attentions have be warded with good conduct and gratitude. Bu one or two instances, this kindness has been with the deepest ingratitude. One aggravat of this kind he related, which was essculated to duce a good impression upon the minds of t to refer to other cases of a different character, "those who have asked our friendship, have rew try, and concerning whom, we indulge the ha hope that they have entered upon a course of ous conduct which will lead to heaven."

There have been no deaths of any belonging the Sabbath School, while the pupils remained i house. But there has been one death-a c girl, who went to the house of industry, and died, giving some evidence of a saving change.

The average number of scholars has been 100. The average number of female teachers, has been kept up with so much uniformity that it seldon been necessary to vary the seats of the ci about 160; but probably the whole number of much renown the world over; and let it be said many of them have estcemed it a good wor have manifested a desire to come every Sabl The whole number of churches from which tea have been supplied, is seventeen. Others have applied to, and will probably unite in the work nothing has been more delightful to me that readiness of the pastors and leading men, in sel teachers, and forwarding the design. The s number of times the teachers from each church attended has been three times, and one church, The school has never been suspended, and the cises have been commenced with great pu at the time stated. The cases of punishment for demeanor, while in school, have been but three two of them were the same individual; and the having conversation which had nothing to do Sabbath School instruction. The effects of the school on the pupils during

week have been salutary. The master of the more than two thirds; and an examination records shows his statement to be correct. He March 20

School. This fact is cious a stem of prison

NEW PL THE ARGUMENT OF fore the Committee Memorial of H. G. 1839. pp. 22, octan rell, No. 9 Cornhil A fair exposition of Boston "Memorial;" the three great poin umphant refutation of

argument in the ear alists and their learns can be rendered to the give the widest possil capable of conviction of 1938 are thorough tained at all hazards. vinced, at the prese arguments addressed, value more than either these arguments will omnipotent, if the fri principles, shall remain ing their position. have taken, at the minority of our citizen that minority to be co venders, and rum dri

THE HARMONY OF C DISCIPLINE OF T

other hand, to be me

respectable, and tax-

Though we have no an acquaintance with look with deep intere us; and we have not ings of the mind of a ject that has called in eminent and evangel worthy of profound know them to be gu an enlightened piety. and followed by sen character, if pervade style is that of a phile ed, is that which flo while seated at the fee

PUB. TERENTII AFR Elitione Westerho glicæ. Cura C. K. Perkins et Marvin Brown University, series of Latin clas The Editor has met wi his undertaking, as o increased zeal. The ethe principal periodica acceptable to some of Terence was a Cartha a Reman Senator, who the author of six com furnished, seem to exc was highly esteemed of his time; and was all of the comedians stage. It had been ha preparation of con confined to those who

WALES AND OTHER With an introduct 170, 12mo. New Weeks, Jordan & These poetic effus hamble life; a young v to this country at say parents, and, chiefly en of a highly respectab York, from that day ! Christian education improvement, were m, and her daily which she labored. to intellectual develo

printed on her produc nceive, how, in circ so perfect a command have imbibed so large tained the power of a hallowed in the boson an exquisite beauty her compositions, wi elegance of diction, so those who write poetr The introduction, by tween forty and fifty and triumphantly vis genies to admiration found in the humblest duction" alone is wo ome, if it be estimated mass of mind in comspeaks encouragemen stirrings of desire to tages of a limited ed mong the benefactors

> SHANTY THE BLACK By Mrs. Sherwood. J. S. Taylor. Bosto Beside the strong of navels universally; we to this in particular; e scantily, and for the me ment on Col. 3: 11, " 48) is a miserable perv While the Apostle says those that " have put of "I am persuaded he is not all to another sortall to the sinner;" i. e. renewed man and the the unbeliever. In a w the anthor makes her er of Universal Salvation sure than most Univer out more truth than me offence to their hearers; body, and has as little \*pert for fidelity to the

Leachers were engaged. aception, approved lid not suffer; and we de rofaned. Ministers and rches expressed their sp. selection of teacher are not inexperienced in of mothers or sisters. rayerful spirit, who might

opened, and it was ases procured, the question benefits of the school be lecided, that it should be es, because there was d be tried first among the icable, and a suitable might be extended n made. The school s had the offer of attend-At first, all did not at past, all have attended arily detained.

on in the classes; and a and during the instruction has generally been held ently, the teachers have some about to leave. m. Some of these inand affecting. On one d, who had no friendsno desire to frequent peared to resolve, com them. She wept. One come to her he The superintendent carcarriage, and after a few for her in the country, mestic, and pursuing a

The commandments have able time, taking one at a ht gave his reasons for ce, both as the guide of master, to lead us t closing address has very pe. The circum. They seem friendless Others have friends

Such friends many gate to receive then as one scholar, who nd despair. I offered, my carriage, on he I came; and we had here for her, and said A withering look of te a seat in my carriage my design. She sai ne with her, and she rods, when we passe gering about, awaiting these?" I inquired enid she, " that kne waiting for me." Her ting to receive her. The e vilest of purposes. But When the sister got ou d my views of the in sister; but told her months after. I called ntisfied that she w

at it was now too late. , in numerous instanc attentions have been r and gratitude. But, de. One nggravated ca ich was calculated to pr the minds of those endship, have rewards ow conducting themse un, we indulge the humble of upon a course of virtuto heaven." eaths of any belonging

n one death-a colore se of industry, and th of a saving change. of female tenchers, abou

tleman. This number y the seats of the classes all the churches has bee whole number of diffe always attended from th sers have been engage givon Elizabeth Fr ed it a good work, and come every Subbath unite in the work; and ghtful to me than the leading mon, in selecting design. The average rs from each church has , and one church, four. spended, and the exerwith great punctua have been but three, and

ment have diminished an examination of the be correct. He says whother such conduct

had nothing to do with

School. This fact is of great importance, as going to its way through the press of J. S. Taylor-a press from which we have seen nothing before that we closs a stem of prison discipline. could not approve, is a question quite beyond our N. reach, and must be left for solution, to those who NEW PUBLICATIONS. understand other unaccountables. The tale is so full THE ARGUMENT OF PELEG SPRAGUE, Esq., befree the Committee of the Legislature upon the Memorial of H. G. Otis and others. February, 1833. pp. 22, octavo. Boston; Whipple & Dam-rell, No. 9 Cornhill. of improbabilities, and so much in keeping with the "Arabian Night's Entertainment," that we admire at the "imprimatur" fixed upon it by a religious book establishment of great and deserved celebrity. A fair exposition of the sophistries of the famous

March 20, 1839.

Boston "Memorial;" a full and candid discussion of

the three great points in the controversy; and a tri-

umphant refutation of whatever has the show of fact

or argument in the earnest pleadings of the memori-

lists and their learned counsel. No better service

can be rendered to the cause of Temperance, than to

give the widest possible circulation to this " Argu-

ent." It will carry conviction to every mind

capable of conviction, that the principles of the law

of 1838 are thoroughly sound, and ought to be sus-

tained at all hazards. Some minds cannot be con-

arguments addressed, not to the understanding, nor

value more than either and all of them. In due time,

principles, shall remain united and firm in maintain-

majority of our citizens, especially when they kno

that minority to be composed of rum makers, rum

other hand, to be made up chiefly of the virtuous,

TIAN CHARACTER; and, the CULTURE AND DISCIPLINE OF THE MIND. By John Abercrambie, M. D., F. R. S. E. New York; Har-

& Brothers. Boston; Perkins & Marvin. pp.

Though we have not been fortunate enough to form

an acquaintance with the previously published works

look with deep interest into the volume now before

us; and we have not been unrewarded. The work-

ings of the mind of a distinguished layman on a sub-

ject that has called into effort the powers of the most

eminent and evangelical theologians, are certainly

worthy of profound attention, especially when we

know them to be guided by a sound judgment, and

an enlightened piety. And all the attention paid to

this work will be accompanied by the purest delight,

and followed by sensible improvement of Christian

character, if pervaded by the spirit of prayer. The

style is that of a philosopher; the instruction convey-

ed is that which flows from a mind enlightened,

PUB. TERENTII AFRI ANDRIA ADELPHIQUE. Ex

Elitione Westerhoviana. Accedunt Note Anglica. Cura C. K. Dilluway, A. M. Bostonia: Perkins et Marvin. pp. 186. 1839.

Brown University, and constitutes the fifth of the

series of Latin classics, now in course of publication.

The Editor has met with so much encouragement in

appearance, and is highly recommended by some of

acceptable to some of our readers to be informed that

Terence was a Carthaginian by birth, and the slave of

a Roman Senator, who afterwards gave him his free-

dem, and that he was liberally educated. He was

the author of six comedies, of which the two here

furnished, seem to excel in beauty of character. He

was highly esteemed by the most distinguished men

of his time; and was the most elegant and refined of

all of the comedians whose writings appear on the

stage. It had been happy for the Christian world, if

the preparation of comedies for the stage had been

confined to those who like Terence, never heard of

Wales and other Poems. By Maria James. With an introduction, by A. Potter, D. D. pp. 170, 12mo. New York; J. S. Taylor. Boston; Weeks, Jordan & Co. 1839.

These poetic effusions are from the pen of one in

hamble life; a young woman, born in Wales, brought

to this country at seven or eight years of age by her

parents, and, chiefly engaged in the domestic services

York, from that day to the present. She received a

Christian education; but her means of intellectual

improvement, were limited to the common school-

room, and her daily intercourse with the family in

which she labored. Her religious character is im-

printed on her productions, and the marks of native

genius are numerous and striking. It is difficult to

conceive, how, in circumstances no more propitious

o perfect a command of poetry, and of the language;

those who write poetry with the pen of the learned.

The introduction, by Dr. Potter, which occupies be-

genius to admiration and encouragement, though

found in the humblest walks of life. The " intro-

duction" alone is worth the price of the whole vol-

ame, if it be estimated by its tendency to awaken the

mass of mind in community to intellectual effort. It

stirrings of desire to rise superior to the disadvan-

SHANTY THE BLACKSMITH; a tale of other times. By Mrs. Sherwood. pp. 198, 18mo. New York; J. S. Taylor. Boston; Weeks, Jordan & Co.1839.

Beside the strong objections we feel to religious

novels universally; we have an additional objection

ts this in particular; even the religious truth that is

ecantily, and for the most part awkwardly introduced,

ent on Col. 3: 11, " But Christ is all," (pp. 46, 47,

49) is a miserable perversion of a most glorious truth.

While the Apostle save that " Christ is all in all," to

those that " have put on the new man," Shanty says;

"I am persuaded he is not all to one sort of men, and

not all to another sort-not all to the saint, and not

all to the sinner; " i. e. Christ is all the same to the

is intermixed with destructive error. Shanty's com-

and triumphantly vindicates the claims of

their immortal powers.

a highly respectable family in the State of New

Perkins et Marvin. pp. 186. 1839. This volume is inscribed to President Wayland of

while seated at the feet of Jesus.

respectable, and tax-paying community.

HISTORICAL SEETCH OF THE FIRST PRESBY-TERIAN CHURCH IN ST. LOUIS. A sermon, preached in that church on the first Subbath of 1839. By Rev. Artemas Bullard. pp. 24.

St. Louis, Missouri, was first settled by a company French traders, in 1764, and remained under the control of France or Spain till 1803, and during that time very little was done for the intellectual or spirititual interests of the population. There was no protestant church in the city till 1815. In 1813, there were 40 American families only; 180 or 200 houses in the city, and no stated religious worship of any viaced, at the present stage of affairs. They need kind, not even Catholic. Samuel J. Mills and Daniel Smith preached the first Presbyterian sermons in St. conscience, nor the heart, but to something they Louis; and in Nov. 1817 the first Presbyterian church was formed. Rev. Mr. Giddings, through whose inthese arguments will be forthcoming, and will prove strumentality it was formed, became its spiritual on appetent, if the friends of the law, or its great guide. 706 members have been received to it from its formation. It has since colonized, and now ng their position. We cannot, we will not believe there are two large Presbyterian churches in the that the Legislature will recode from the ground they city. The church has raised the last year more than have taken, at the call of a constantly diminishing \$ 3000 for Foreign and Domestic Missions, the Education Society, Tract Society and Sabbath schools; and for other objects among themselves, \$ 10,159. venders, and rum drinkers, and the majority on the We can go no further into details. The sermon is replete with interest to the Christian philanthropist. .

> PLEA FOR THE HEATHEN; or heathenism, ancient and modern. pp. 216, 2nd edition. Massachu-setts Sabbath School Depository. No. 13 Cornhill, Boston. 1839. The first edition of this work has never met our

eye; but the fact that a second is demanded, evinces that it has already acquired some degree of popular- transportation of merchandise, and indeed to most of ity; and a perusal of it will satisfy any friend of Je sus, that it merits all the popular favor it enjoys, and of this author, yet their high reputation has led us to very much more than such volumes usually receive. While we have read it with very intense and painful interest, it has occurred to us that not only it must engage the deep attention of every youth who takes it up seriously, but plant in his mind an early and strong conviction, that he has something to do, for the regeneration of this wretched world; that God has highly distinguished him from the millions who are groping their way to eternity through midnight darkness, and that it becomes him to distinguish himself, by the fervor of his piety and the diligence of his labors through life, in the cause of human salvation. It is one of the books which we venture to say, President Humphrey would sanction with his warmest recommendation, notwithstanding all his reasonable fears of the multiplication of child's books, extending "to prolong and perpetuate the lisping period of intellectual babyhood." Indeed, it is worth the perusal of all, whether young or old, who wish to know the moral state of the heathen world, and are enquiring with Paul, "Lord! what wilt thou have me to do?" Instead of dealing in vague generalities on the one hand, or minute and offensive de his andertaking, as obliges him to prosecute it with tails on the other, it gathers up plain facts from a increased zeal. The edition is very neat in form and great variety of sources, arranges them in lucid and connected order, throwing in such reflections as are the principal periodicals of our country. It may be naturally suggested to a serious mind, and fitted to relieve entirely the fatigue of looking on a continuous | the village, and it is really quite an ornament. This exhibition of the worst traits of human character. All Sabbath school libraries will doubtless possess a principal villages. The district have adopted the only book like this, for without it they must be sadly

By the author of "A Teacher's Gift." pp. 138, 18mo. Boston; New England Sabbath School Union. Depository, 79 Cornhill. 1839.

A book adapted by the simplicity of its style, and the variety of its familiar stories, to interest and in- ney, has located himself in this village as a physician struct children of four, five, six, seven, or eight years and we doubt not, from the deep interest he takes old, on a highly important subject, beyond almost any in the subject of education, and from his medical skill thing we have met with. It is directed against three and his character as a Christian,-that he is render offences of the tongue, chiefly, viz: lying, detraction ing himself useful in administering to the intellectual and profanity; and would have formed three distinct physical and moral health and prosperity of that volumes, very properly, of smaller size indeed, but people. O that all our physicians were men of picty at least equally well suited to the taste of the class as well as skill. Where do we need such men mor of readers for whom it is prepared. It is however than around our sick and dying beds! well as it is; and will impress the truth of God deeply, if we are not much deceived, on the mind of any child who shall receive it from the hand of a parent

observations of any one, who is intimately conversant with children and youth. Perfectly "true to nature," There have always been some Congregationalists there is no difficulty in believing them to be the exact and unexaggerated statement of facts, as they purport hallowed in the bosoms of her renders. But there is great good, beyond a doubt.

difference between morality and religion; the doctrines of depravity, atonement, faith and regeneration;-the the kingdom.' usefulness of the Sabbath School institution: the capability even of children for the highest operations of spiritual religion; the process of a genuine Christian speaks encouragement to all, who feel within the experience; the proper treatment of the poor; the providence of God in affliction; the pleasures and

> LICENSE LAW .-- Mass. Legislature. The "Compromise Bill" reported by the Select omnittee of the House, was amended by raising the inimum from one to three gallons, by a vote of 241 207; but was finally, on Saturday, denied a third to 207; but was finally, on to 207; but was matter, and the state of 188 to 253. So the Bill is lost. The whole anti-license-law party opposed it, even though wine had been added to the number of prohibited articles, at their request, and through the more quantity had been reduced to three gallons, and a provision inserted that sale might be made by Taverners to travellers. Many Temperance men voted against the Bill, also, because they could not endorse the old falsehood that the public good required licemes for sale at Taverns or groceries. The vote is no inited articles, at their request, and though the dication of the roal Temperance strength in the House. Several propositions have been made in the House this week to bring up the subject again; but have not been sustained, and the law of 1838 will undoubted-

been sustained, and the law of 1838 will undoubtedtreased man and the unrenewed, to the believer and
the unbeliever. In a word, whether by design or not,
the author makes her hero, the Blacksmith, a preacher of Universal Salvation. He is more decent to be
sare than most Universalist preachers, and throws
est more truth than most of them could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth the sound of them could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth the sound of them could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth than most of them could utter without
offence to their hearers; but he is still one of their
body, and has a little claim as any of them to rethe truth than most of them could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth than could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth than most of them could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth than could utter without
offence to their hearers; but he is still one of their
body, and has as little claim as any of them to rethe truth the law of 1838 will undoubtedty remain unallered.

The iterade of the law of the law of temperance in this Commonwealth,
and the world at large, have great occasion to take
ourage. The opponents have been met in a spirit
of conciliation, and to meet their objections so often
arged against the law of the law of temperance in this Commonwealth,
and the world at large, have great occasion to take
ourage. The opponents have been met in a spirit
of conciliation, and the world at large, have great occasion

"RELIGION OF THE BIBLE!

"RELIGION OF THE BIBLE."

This book, by Rev. Dr. Skinner, of New York, has been favorably noticed in the Recorder. I have read it with great delight, and with still greater profit. It should be read by every minister and by every church member. It is second to no book except the Bible, and should lie next to the Bible upon every clergy-man's table, and in every family library. If I know any thing of the spirit of the Bible, this book breathes that spirit; and I do not think a Christian can read it with an unorejudiced mind, without feeling that he is that spirit; and I do not think a Christian can read it with an unprejudiced mind, without feeling that he is sitting as it were, at the feet of Jesus, learning of him. But the book needs no recommendation from me; for after all that can be said of it, every candid, devout reader of it, will say that the half was not

> THE TOWN OF WEBSTER. [From our Correspondent.]

Mr. Editor,—As this is a somewhat newly incor porated town, and as it seems to be not very generally known, the following statements may be inter

esting to some of your readers.

Webster is situated on the extreme south part of Worcester County, with Oxford on the north, Dudley on the west, Douglass on the east and Connecticut and Rhode Island on the south. It was incorporated in 1832, with its present name in honor of o distinguished statesman, the Hon. Daniel Webster It embraces what used to be a part of Oxford, a part of Dudley and the whole of Oxford Gore. This Gore was a wedge of land lying east of a large pond ealled Chabana Kong Kanum. It is extensively a manufacturing town. There are four villages in which there are factories and one or two in the im mediate vicinity of the town. All these manufacturing establishments but one, we believe, and more than one half of the whole territory of the town, sre owned by the two Messrs. Slater, one of whom resides in the place. The Worcester and Norwich Rail Road passes between Webster and Dudley and through several of these villages. This road will be of very great advantage to this town, especially in the the country through which it passes, as there are said to be seventy-five factories either upon the road or in its vicinity, between Worcester and Norwich.

The present number of inhabitants in Webster, is about 1,200. In one part of the town there is a remnant of a tribe of Indians-about 30 in number; but they are wasting away, and soon it may be said of them, as it is now said of most of their brethren, once the sole possessers of all our fair towns and villages, "the places that knew them will know them no more." How sail the retrospect of their wrongs; and how fearful the anticipation of our nation's reckoning and her reward!

Schools .- Here seems to be a very commendable interest felt in the subject of education. There are only about 400 scholars, and yet the town raises about one thousand dollars for the benefit of their schools. This is a larger amount compared with the number of inhabitants and the number of scholars, than is raised in any other town in the State. It is true that about one half of this tax is assessed on the Messis. Slater. Still the inhabitants generally, according to their means, are exhibiting much interest in the education of their children. In the centre village the school is divided into three or four departments and kept the year round. To accommodate these different departments in one building, they have erected a large and beautiful edifice, with a cupola and bell. This may be called one of the public buildings of school takes scholars from some three or four of the true course to secure good schools; they pay their teachers well, believing that it is the most economical in the end, to secure those who are best qualified for their work, even though the first cost may be more. The teachers in this school, -except for three months, when the older scholars attend, -are females.

A personal acquaintance of ours-Dr. John Ten

Religious Societies .- There are in town three re ligious societies, viz: a Baptist, Methodist and Congregational. The Baptist society,-taking some o its members from the neighboring towns of Dudley The stories are but the mere transcript of the daily and Thompson,—has been established in this place about twenty years and the Methodist about ten. this place from its settlement; but the church and se ciety were not organized till June, 1838. Rev. Sidto be. And there are few children who will not, in ney Holman, the pastor, was installed over that some of them, find their own faults portrayed with as church and society, the last October. This society to intellectual development, she should have acquired great vividness, as if they had themselves sat for the is for the most part, comfortably situated in the west picture. This is a sterling excellence of the volume. ern part of the town and is made up principally have imbibed so largely its peculiar spirit, and attained the power of awakening emotions strong and dren from ten to fifteen years old, would accomplish of the congregation is about 230 or 40, and of the church about 50, of whom all but eight are heads of her compositions, with an elevation of thought and elegance of diction, surpassing what is often found in A narrative of most thrilling interest; well sustain- and influence they may, by and by, instrumentally ed throughout; replete with evangelical instruction; add to that little band of disciples! We would say tween forty and fifty pages is felicitously prepared, made up in all its essential circumstances of real to those disciples, having a strong faith that those facts, illustrating, in the language of the preface, "the parents will feel their obligations,- Fear not little flock, for it is your father's good pleasure to give you

This society, at present, worship in a bired meet ing-house; but they will, probably, soon erect a house of worship for themselves. Though they are few in number, and of these, few if any are persons of much wealth, excepting George B. Slater, Esq. tages of a limited education, and rank themselves advantages of early piety." It stands decidedly in their society, that they are going on without any foreign pecuniary aid; and giving their pastor a salary of \$600. They feel that they cannot offord to give him less. This church, so far at least as relates to externals, have taken a course that will almost cerainly secure them prosperity. They are exercising self-denial that they may enjoy the ordinances of the gospel-and they are sustaining, with a very laudable zeal, a flourishing Sabbath School. This school numbers not far from one half of the whole congregation. The pastor has the charge of a most inter esting class of eighteen or twenty gentlemen of various ages. The Subbath School must be peculiarly the hope of that church. Without it the pastor's hands would at once hang down and his spirits droop. But let that flourish and gather under its influence all mighty in the Scriptures; and he will find the minds

both your church and society and greatly promote | voyage, after another ineffectual attempt had been made your general prosperity."

MISSIONARY MAPS.

of the Boston Recorder. Inquiries have of late become frequent at the Missionary House, from pastors and others, for maps to be used in the Monthly Concert, and more distinct

The maps used at the Concerts in this cap, sketched and colored by individuals, and have none of them been lithographed. The preparation of such matter for the press and the public, does not property, belong to a missionary society, and the demand has matter for the press and the public, does not properly belong to a missionary society, and the demand has not yet been sufficiently urgent to induce a publisher to undertake the supply. The maps will be ready for the engraver, whenever a publisher shall appear. A Missionary Map of the world has recently been published in England by the Church Missionary Society, and a few copies are expected in this country soon. Something of the kind may then be attempted here. In the mean time it is believed that pastors, with such aid as they can readily secure, will be able, at little expense aither of many limits. with such aid as they can readily secure, will be able, at little expense either of money, labor, or time,

to construct maps which will answer their purpose.

The largest map used at the Concert here, could The largest map used at the Concert here, could not perhaps be generally prepared. It is a copy of the Map of the World on Mercators's projection; seven feet by five. It is important, as exhibiting the relative position and bearings of the several missions, the routes, distances, modes of communication, etc. and for this purpose is always suspended: But the main dependence is upon maps of a smaller size, constructed with reference to the intelligence, each evening—rough sketches drawn in a short time, but exhibiting the principal outlines of the country, or district, or station. This exhibiting the principal outlines of the country, or district, or station. This is found to be the best method of imprinting geographical knowledge on the mind. On the large map are sketched only the mountains and rivers of the largest classes, and the continental boundaries, with no lettering. On these smaller maps are put down the sames and boundaries and nyunipent geographical features of the countries and prominent geographical statements. ries and prominent geographical features of the countries; and the mission stations are designated by red circles, or wafers. They can of course be constructed of any size, and on any scale; can comprise several countries and missions, or be limited to one, or

eral countries and missions, or be limited to one, or even to a single town or station.

The Atlas drawing paper, thirty three inches by twenty six, costing twenty-five cents a sheet, has been found the most convenient; but paper of a smaller size and at a lower price can be obtained. With the help of a little paste, or a few wafers, a large sheet may be made of foolscap, or letter paper. A box of water-colors and a few brushes complete the preparation, and cost but little and last long. The shores on the maps are strongly shaded with Indian ink, and the carmine marks the boundaries and stations. On those carefully drawn, other colors are intions. On those carefully drawn, other colors are introduced; but the rude sketches appear well in the

evening, by candle light.

The interest which is awakening on this subject is a happy indication; and as the churches become acquainted with the geographical position of the missions, they may be expected to take a more intelligent and lively interest in them. Boston, March 23d.

" THE DISCUSSION."

Extract of a Letter to the Editor of the Recorder, from a Clergyman in Worcester County, dated March 22d, 1839.

Dear Sir,-I am happy to introduce to you anoth er subscriber, in the place of your friend of "fre discussion" in South Boston.\* It is really amusing to see how exceedingly ardent, and even clamprous some persons are in the defence of the sacred right of "free discussion," so long as it can be all on one side of the question; but the moment a syllable is said of the question; but the moment a syllable is said side of the question; but the moment a syllable is said on the other side, Oh horrible! away with such a babble! Stop my paper immediately. But you have no reason to fear; the course you are pursuing will be satisfactory to the sober and candid. The discussion of the Slavery question by Prof. Emerson and Dr. Osgood in your paper, has done much to allay the excited feeling at the North. Prof. E. especially has done the cause of Christ a great service; and I doubt not, it will be seen in the last day, that has done more for the true interests and freedom he has done more for the true interests and freedom of the slave, than all the inflammatory and denunciatory speeches and essays which have ever been mader written on the subject. His reply to Dr. O. is looked for with deep interest.

\* It is a singular fact, that our Subscriber in South Boston

and the one in Tennessee, whose letters we published on the 8th of February, have both renewed their subscriptions for the Recorder, and we are happy in this opportunity of expressing our gratification at the renewal of their friendship, and our hope that it will long be continued.

ECCLESIASTICAL.

Ordained, Feb. 20, as Pastor of the Congregation-I Church in Rochester, N. H. Mr. Francis V. Pike. Leading of the Scriptures by Mr. Tobey of Durham; atroductory Prayer by Mr. Loring of Lebanon, Me. Tatroauctory Trayer by Mr. Loring of Lebanon, Nie. Sermon by Mr. Holt of Portsmouth; Ordaining Prayer by Mr. B. Willey of Milton; Charge to the Paster by Mr. Rankin of S. Berwick, Me.; Right Hand of Fellowship by Mr. J. R. Adams, of Great Falls; Concluding Prayer by Mr. Nichols of Barrington.— Com.

Installed, Feb. 20th, at Melanethon, Lapeer co. Michigan, over the Pesabpterian Church at that place, Rev. Abijah Blanchard, by the Presbytery of Detroit. Sermou by Rev. John Beach, of Flint. The text from Zacharish, iv. 6.—"Not by snight, nor by power, but by my spirit, saith the Lord of Hosts."

## Summary of News.

FROM ENGLAND.—The packet ship Pocahontas, arrived at Philadelphia on Thursday from Liverpool. She sailed on the 11th of February, and brought Lon-don papers to Saturday, the 5th, nucleaive. The London Morning Chronicle, of the 9th, on the

authority of a letter from a correspondent at Constan-tinaple, states that news had been received there that Mehenet Ali Pacha, sovereign of Egypt, with the principal members of his court, had been drowned in the river Nila by th er Nile, by the upsetting of an iron steamboat No further particulars are given.

Lord Glenelg, Colonial Secretary, announced in the House of Lords on the 8th Feb. that he had resigned his office, as some arrangements were about to be made to which he could not consent, and that his re-

made to which he could not consent, and that his re-signation had been accepted.

Lord Durham's report on Upper Canada, is pub-lished in the London Morning Chronicle, of the 9th alt. and occupies nearly half a double sheet.

The Austrian and Prussian Ambassadors had not left Brussels on the 6th, but were waiting advices from Frankfort.

The Wesleyan Centenary subscription exceeded

£135,000, or \$599,400, at the close of January. The Roman Catholics are about to build a magnifi-t church at Manchester, at the cost of £30,000. During the storm on the night of the 9th January.

the bull of the brown of the br total damage estimated at over \$300,000.

The Jews moving for Palestine .- The New York Evening Star says,—" within a few years great numbers have gone thither—they amount now to above 40,000, and are increasing in multitude by large annual additions. In the first days of this month a large mai additions. In the first days of this month a large number of Israelites from the States of Morrocco, ar-rived at Marseilles, in order to embark there for the coast of Syria, and proceed thence on a pilgrimage to Jorusalem

Outrageous Attack on the John W Richmond .-The passengers who left New York in the John W. Richwond, on Saturday afternoon, have published a But let that flourish and gather under its influence all his people, and nothing, save the smiles of his Saviour, will give him such strength. Here he will see the members of his church learning to work, and becoming more and more intelligent Christians and coming more and more intelligent Christians and the will see the same time, and was soon followed by a North River boat, called the Osceola. The Rhode Island ras on the characteristic of Stonington at the same time, and was soon followed by a North River boat, called the Osceola. The Rhode Island ras on the characteristic of the Christians and the will said the wild. of all his people, old and young, prepared to receive the truth from the pulpit. We would say to that people—to all that people, 'Regard your Sabbatis School as an auxiliary to your minister, and as an important instrumentality by which you may enlarge the starboard side of the Richmond, and crowded ner towards the Battery, whilst the Oescola ran on the towards the Battery, whilst the Oescola ran on the starboard side, and twice, 'maliciously and purpose-starboard side, and twice, 'maliciously and purpose-time towards the Battery, whilst the Oescola ran on the starboard side, and twice, 'maliciously and purpose-starboard side, and twice, 'maliciously and purpose-time towards the Battery, whilst the Oescola ran on the starboard side, and twice, 'maliciously and purpose-time towards the Battery, whilst the Oescola ran on the towards the Battery, whilst the Oescola ran on the starboard side, and twice, 'maliciously and purpose-time towards the Battery, whilst the Oescola ran on the two towards the Battery, whilst the Oescola ran on the two twints of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of two Rev. Wo. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of two Rev. Wo. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, missionary to the South Sea Islands, complete from the original memoir of Mary Mercy Ellis, wife of the Rev. Wn. Ellis, mis the starboard side of the Richmond, and crowded ner

voyage, after another menceton attempt had been made to come up with her again.

The iniquity of the deed is deepened by the fact, that the Osceola was chartered expressly for the purpose of committing the outrage, and was manned accordingly by the opposition line. If the facts as stated be true, it is the most outrageous act in the annals of steamboat competition, and the perpetrators, besides being light to exemplary negatives, ment the detectasteamboal competition, and the perpetrators, because being liable to exemplary penalties, merit the detesta-tion of every citizen who values his own life or the lives of his fellow beings. The passengers speak in the highest terms of the conduct of Capt. Townsend of the Richmond, on this trying occasion, and we are sure, from personal acquaintance, that the praise is

Accident on Long Island Rail Road. - Yesterday Accident on Long Islana Rati Road.—Yesterday morning, after the train arrived at the depot in Atlanlic street, near the ferry, Brooklyn, as is customary, the locomotive was stopped at the corner of Clinton street, and the train of cars descended the hill near the ferry. While the passengers were in the act of leaving the cars, the locomotive suddenly started from its station, and descended the hill lowards the ferry at a very rapid rate. At that time most of the passengers were recognized in the care. ferry at a very rapid rate. At that time most of the passengers yet remained in the cars, but, on perceiving the impending danger, by extraordinary exertions all were got out. The locomotive came down with so much force, that the first car of the train was completely shattered to pieces and the others knocked off the track and more or less injured. The locomotive was finally checked by the baggange car, which was the foremost of the train, which was also thrown off the track and slightly injured. Very fortunately no lives were lost. The damage will probably be from five to six hundred dollars. off the trace were lost. The damage win prono lives were lost. The damage win profrom five to six hundred dollars.
[N. Y. Courier & Enquirer.

Incendiarism and Suicide .- Mr. John Basset, of Owego, whose store was burnt a few nights since, was subsequently detected in burning goods at his boarding-house. As there was insurance on the property to the amount of \$5000, the natural inference was, that he had set the store on fire to defraud the underwriters, having first taken away a portion of the goods; and that subsequently, finding the goods were likely to fasten suspicion upon him, he resorted to the above method to get rid of them. On being detected in burning them at his private room, he immediately procured a razor, and cut his throat. He died soon after. The Montrose, Pa. Register, from which soon after. The Montrose, ra. Register, from which we learn these facts, says, "He has left an amiable and interesting young widow—was married last sum-mer or fall in New Haven Co. Connecticut."

with a single stroke of the paw, severed the jugular vein, causing the boy's death almost instantly.

MAINE-WAR ENDED.

Augusta, March 25.
The Cumberland and Oxford troops, that have seen here for the last few weeks, I learn are to be sent home tomorrow to be dismissed. I also understand that a part of the troops that are stationed on the Arosatoek, will be discharged in a few days. A sufficient number, only, to be retained to protect the tumber that has been seized on that river. Our Mudawaska war may therefore be considered as ended.
[Correspondent of the Atlas.

NOTICES.

The Taunton and Vicinity Conference of Churches will meet at the Rev. Mr. Raymond's Meeting House, in Bridge-water, on Tuesday, the ninth of April, at 2 P. M.

2w. Homer Barrows, Scribe of Conference.

The Andover Association will meet at the house of Rev. Professor Emerson, in Andover, on Tuesday, the 2nd eg. April next, at 9 A. M. Ban's C. Jackson, Seribe.

Andover, March 18, 1839.

March 28, March 28, 1839.

MARRIAGES.
In this city, Mr. Emilius S. Brown, to Miss Eliza C. Sprague, and of this city—Mr. Samuel C. Capen, to Miss Ann C. Billings—Mr. Sawyer S. Stone, to Miss Hanned, Aughter of Andrew Capen, Esq.—Mr. Isaac Tutts, to Miss Martha Ann Ayers—Mr. Samuel B. Whitney, to Miss Eliza Curtis.

In Charlestown, Mr. Jotham Johnson, Jr. to Miss Elizabeth R Stowell.
In Hingham, Mr. David Lewis, (firm of Burdett & Lewis) of Buston, to Miss Joanna K. daughter of Capt. Abner Hersey.—In Leicester, March 19, Rev. Francis V. Picke, of Rochester, N. H. to Miss Catharine R. Holmes, daughter of Jacob Holmes, M. B. of L.
At Mineral Point, Wisconsin Territory, Mr. John Milton, of Jamaica Plain, Roxbury, to Miss Frederics H. Rodole, of M. P.

DEALEAN

In this city, of typhus fever, Julia O. Curtis, of Freeport,
Me. aged 25—12th unst. Mrs. Amanda J. wife of Mr. Thomas
H. Danforth, 28—Mr. Win. Callender, 83, a soldier of the revolution. He belper tenove the wounded and the dard at the
Battle of Bunker Hill.
On Thursday morning last, after a long and painful illness,
Miss Macy Ann, daughter of Mr. Junes Clapp, 16.
At Hartford, Miss Martha S. Phillips, daughter of Hon.
At Hartford, Miss Martha S. Phillips, daughter of Hon.

In Beale, Switzerland, Dec. 19, Mr. C. G. Blumhardt, the In Beale, Switzerland, Dec. 19, Mr. C. G. Blumhardt, the pages. It floats as light a and dashes through the whistionary Institution of Basic.

Brighton Market -- Monday, March 25, 1839 At market, 200 Reef Cattle, 20 Cows and Caives, 600 Sicep, and 690 Swine. 25 Reef Cattle ussold.

PRICES—Reef Cattle ussold.

PRICES—Reef Cattle We advance our quotations to confectant to sales: first quality 8 75 a 89; second quality 88 a 8-50; and third quality 6 75 a 7 75.

Cours and Caires—Pull; we noticed sales at \$28, 33, 37, 42, LARGE STOCK OF NEW SHAWLS,

Dr. Skinner's New Book. A IDS to Preaching and Hearing, by Thomas II. Skinner, b. D. "I magnify mine office." "Faith cometh by hearing, and hearing by the Word of God,"

Just published and for sale by WHIPPLE & DANRELL,

March 29.

1N PRESS.

DEMARKI on the Slavery Question in a Letter to Jonation of than Phillips, Esq., by William E. Channing—will be published next week, in a pamphlet of about 96 pages, by JAMES MUNROE & CO. Boston Bookstore, No. 134 Wash-March 29. Malcom's Travels in Burmab.

N Two Volumes, with Flates, Price \$2,50. Just published and for sale by JAMES LORING, No. 132 Washington street. Also, Mulcon's Christian Rule of Marriage.

Malcon's Bible Dictionary.

March 29.

MEMOIRS OF PIOUS WOMEN.

A SERIES of female biographics, the three first volumes of which are compiled chiefs from Burder's celebrated work known by the same title. They are sold in the set of four volumes or separately, and may be had in a variety of binding. A more appropriate present to a tencher or limited friend cannot be found.

Vol. I.—Contains the lives of Ann Bacon, Mrs. Cooper, and Mrs. Davies, with a beautiful ministure portrait or Miss Bacon, the Chief of the serve beautiful little volume constraints these

Bacon.

"This is a very beautiful little volume, containing three interesting biographical sketches of women who have been distinguished for their piety. A pretty present to a young law,"—American Equitat.

"It is neatly printed, and put up in very handsome style," [Caristian Intelligencer.]

Vol. II.—Contains the lives of Anne Thornton, Mary Genotin, Catherine Clark, Catherine Talbo, and Sarah Triumer, with a miniature portrait of Mrs. Triumer.
Vol. III.—Contains the lives of Margaret Walker, Elizabeth Smith, and Frances Cunningham, with a miniature of Miss Smith.

Smith, and Frances Cunningham, with a manature of Mas Smith. Vol. IV.—Contains a memoir of Mary Mercy Ellis, wife of the Rev. Wm. Ellis, missionary to the South Sea Islands.

REMOVAL.

THE DEPOSITORY of the AMERICAN TRACT SOCI-ETY is removed from 5 to No. 28 Conwiller, lately Missionary Rooms of the American Board. 2m. March 29.

Advance Andrew Mass.

18 designed to furnish Young Ladies, especially those who are preparing to teach, with a thorough, Christian education, enthracing the coarse of the thorough, Christian education, enthracing the coarse of the Mass depth of Miss Grant, six, Latin, and French.

There are four Terms in the year, of eleven weeks each, commencing on the third Wednesday in April, July, October and January.

Totton (payable in advance) for English branches \$5,00—Latin and French \$2,00 each,—Instruction upon the piano \$12,00—Use of instrument \$2,00—Board is from \$3,00 to \$3,00 per week.

ance.
Further information respecting the Seminary will be sent,
o any who may desire it, noon application (post paid) to
T. D. P. STONE, Principal,
REFERENCE may be made to Pres. Lord, Dartmouth College.

English Boarding School, Chester, N. H.

English Boarding School, Chester, N. H.

\*\*MIE Spring and Summer Term will commence March

\*\*28th, and continue till about the middle of July.

\*\*TERNS--Tuition \$\foliation{\text{P}}{2}\text{Mies}\$ spring and small repairs on ciodies, \$\foliation{\text{P}}{2}\text{Mies}\$ spring and small repairs on ciodies, \$\foliation{\text{P}}{2}\text{Mies}\$ spring and small repairs on ciodies, \$\foliation{\text{P}}{2}\text{Mies}\$ spring week. This extension of N. F. Ewisanov. The requirements, restraints and privileges are intended to be such as a parent should previde for his own ciudiers. A plat of ground is set apart for each boy to cultivate with such plants as he prefers, and mattly according to his own taste. An arrangement is made with Rev. J. Clement to have a class in Latin, advanced as far as a thorough knowledge of the Latin grammar. Another main's according to his own taste. An arrangement is made with Rev. J. Clement to have a class in Latin, advanced as far as a thorough knowledge of the Latin grammar. Another class just commencing Latin will be formed in the School, if desired.

REFER to Rev. J. Clement, Chester—Mr. Renj. Perkins, Dea. Daniel Noyes, Dr. R. Anderson, Boston—Stephen Good-huc, Lowell.

A CLERGYMAN stuared in a pleasant village in the vi-cinity of Boston, who has had some experience in teaching, will receive into his family a few Scholars to pre-pare for College. He flatters himself that by exercising over them a parental government, those centrusted to his care will be saved from many of those influences which, in the ab-sence of parental restraint, have been the esuse of rain to.

TERMS .- For board, washing, tuition, fuel and lights, \$150 ENGLISH AND FRENCH SCHOOL.

mer or fall in New Haven Co. Connecticut."

Fires.—A barn, belonging to Thacher Swett, in Roxbury, was entirely destroyed by fire, Monday afternoon—supposed to be the work of an incendiary. A carpenter's shop, adjoining the barn, was destroyed by fire on Saturday last, also supposed to be the work of an incendiary.

The alarm Monday evening, about 7 o'clock, was caused by the burning of Mr. Brown's carpenter shop, in Church street, which together with a small barn adjoining, was wholly destroyed—supposed to be the work of an incendiary, as no fire has been known to be used about the premises for a long time.

A Boy Killed by a Leopard.—A son of Mrs. Winship, a widow lady of Cincinnati, was killed on the 15th inst, by a leopard, exhibiting at the Menagerie in that city. The lad ventured too near the cage in which the animal was confined, and the leopard, with a single stroke of the paw, severed the jugular with a single stroke of the paw, severed the jugular stroke of the paw severed the jugul

BOOK FOR BOYS.

BOOK FOR BOYS.

Down the fifth or the listory of Samuel Woden, a Story for Boys. By Old Bardy.

CONTENTS—The box—the rabbits—making a warrenmore work—a and mistake—the agreement—a folt—across the fleths—a full—the raising—the pad—a bad beganning—Samuel's plays—filed. See—criming maxy—pirates—doc'

Butterworth's Concordance,

ANEW Concordance to the Holy Scriptures, being the most comprehensive and concise of any heiore published; in which not only any word or passage of Scripture may see easily tound, but the signification also is given of all proper sames mentioned in the sacred writings. By the Rev. John ditterworth, minister of the gospel; a new edition, with considerable improvements. By Adam Clarke, L. L. D. Published and for sale at CROCKER & BREWSTER'S, 47 Washington street.

ECTURES upon the History of St. Paul, delivered dur-ling Lent, at the Church of the Holy Trinity, Upper helsen; by the Rev. Henry Blunt, A. M. Rector of Upper helsen and formerly Fellow of Pembroke College, Cambridge, C orage; first American, from the seventh London edition; just received and for sale by CROCKER & BREWSTER, 47 Washington street.

olution. He hetiped remove the wounded and the dead at the Buttle of Bunker Hill.

On Thursday morning last, after a long and painful filness, Miss Mary Ann, daughter of Mr. James Clapp, 16.

At Hartford, Miss Martta S. Phillips, daughter of Hon. Jonathan Phillips, of time city.

In Cambridgeport, Miss Mary E. Dedge, 23.

At Hadley, March 28, Rev. John EROWN, DD. 54, Pastor of the first Church in Hadley.

In Bristol, N. H. on the 4th inst. Maj. Theophilus Santorn, aged 55 years. He was a soldier of the revolution. On the morning of the day that he died, he attended to the execution of his pension papers; although an waste visconian.

MALCOM'S TRAVELS.

"RAVELS in Bernah, Hindustan, Malaya, Siam, and China, by Rev. Howard Malcom, in 2 vois, 12mo.—with a superb Map of South-Eastern Asia, five Steel Plate Engrave Hospital and for sale by GOULD, KENDALL & LINCOLN, 59 Washington street;

March 29.

"Bar Control of South Castle Control of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and blue grounds; prices from \$12 to \$10 km, bridge of Paradist, brown, and bridge of Pa

WATERMAN'S TIN WARE

ATERIANA AND ADDRESS OF THE RESIDENCE OF

PARTNER WANTED. N an English and West India Goods Store, in a g ing town, a few miles from Boston. The stand-one. A capital of two or three thousand delbase a and the husiness to be conducted upon strictly principles. A line (Postage puid) directed to A. B at the Recorder Office, will receive immediate atter

BOSTON SCHOOL-BOOK DEPOSITORY. JENKS & PALMER,
Publishers and Booksellers,
No. 131, Washington street, (Up Stairs.)

March 29. 16. G. W. PALMER.

DEPOSITORY

MASS. SABBATH SCHOOL SOCIETY: NO. 13, CORNHILL, ROSTON.

A friend has sent us the following lines by Mrs. Sigourney. They were suggested by a sketch of Mas. Jupaoo's Gazve, sent to her by the Rev. Mr. Malcom, and it is from the yet unpublished Taxvets of that gentleman that they are obtained. We take with pleasure this occasion to say that the hook in question, and we see it advertised to appear very soon, is awaited with unusual expectations. If Mr. M.-does not fall much below his reputation, his work will deeply interest, not merely the Baptist Community, and Christians generally, but the public at large. His abilities and opportunities were both great, and we doubt not he has made the most of both.—

THE HOPIA TREE,

Planted over the Grave of Mrs. Ann H. Judson "Rest! Rest! The hopia-tree is green,
And proudly waves its leafy screen
Thy lowly bed above;
And by thy side, no more to weep,
Thine infant shares the gentle sleep,
Thy youngest bud of love. "How oft its feebly-wailing cry
Detained unsealed thy watchful eye,
And pained that parting hour,
Then pallid Death, with stealthy tread,
Descripted then on the forer-hed cried thee on thy fever-bed,

And proved his fatal power! "Ah! do I see with faded charm, Thy head reclining on thine arm,
The "Teacher" far away?—
But now, thy mission-labors o'er, Rest, weary clay, to wake no more Till the great rising day." Thus spake the traveller, as he stayed

Thus spake the traveller, as he slayed.
His step within that sacred shade:
A man of God was he,
Who his Redeemer's glory sought
And paused to woo the holy thought
Beneath that hopia-tree. The Salwen's tide went rushing by, And Burmah's cloudless moon was high, With many a solemn star; nd while he mused, methought there stole An angel's whisper o'er his soul, From that pure clime afar—

Where swells no more the heathen sigh,
Nor 'neath the idol's stony eye
Dark sacrifice is done,—
And where no more, by prayers and tears
And toils of agonizing years,
The martyr's crown is won. Then, visions of the faith that blest The dying saint's rejoicing breast,
And set the pagan free;
Come thronging on, serenely bright,
And cheered the traveller's heart that night,

#### Discussion.

Beneath the hopia-tree.

For the Boston Records MORE MISTAKES.

"SUAVITER IN MODO." By this motto I design strictly to abide i the prosecution of my present delicate task.
In my last, I pointed out two or three pretty
serious mistakes in Dr. Osgood's last letters to

serious mistakes in Dr. Osgood's last letters to me. I now proceed to notice a few more.

With much formality, he lays down four propositions which he proposes to prove. What he has there so copiously said on the evils of slavery, has nothing to do with any assertions of mine, and seems rather designed for the general instruction of the readers of the Recorder. Of course such properly a readers of for the general instruction of the readers of the Recorder. Of course such remarks are no reply to me, for Dr. O. himself says to me, "You and I think precisely alike of the vile system of slavery; we only differ as to the means by which it is to be removed." I do not object at all to his making such remarks. I do not object at all to his making such remarks. I am glad to see them. But I regret their being so interwoven with a professed reply to me as to lead the reader in any case to imagine them applicable to any thing I had said. But I do not suppose this error intentional on the part of Dr. O.

England," would have noticed the evil among the churches. I did not speak of it as having gained that notoriety which would naturally lead to such a notice. Indeed I said expressly, that 'I had not met with it in print, though I presumed he must often have thought of it.' There are also other obvious reasons why it The fact, therefore, of its not appearing in their reports, affords no pre-sumption against its existence, any more than in the case of the temperance or anti-masonry excitement, of which Dr. O. speaks as being

for a while so portentous. 2. It is a mistake to suppose that I have cussion of slavery. sed without producing any such evil among us; and it might have continued to be discusany danger. It is simply the measures and the accompanying censures upon good men among us who do not join in the measures, that pro-duce the mischief. Things so distinct should not be confounded, as Dr. O. has occasionally

done.
5. It is a mistake to suppose that I have represented the usefulness of abolition ministers
as any more "impeded by this state of things,"
than the usefulness of other ministers. Under
this mistake, Dr O's mind was laboring when he accused me for putting the question to him about his own case, as before shown. And it is this mistake which has led him and others t say so much about certain revivals under the preaching of abolition ministers, just as though such revivals disprove my position! I have pastors, is more hindered by this evil than if they were not abolitionists. Nay, I have con-ceded that Dr. O. and other individuals may even find less impediment on this account.

And after I had stated this so explicitly, I must confess I was astonished to see minute state-ments of revivals under abolition ministers,

ments of revivals under abolition ministers, adduced as proof against my position.

But how is this, perhaps some may ask, whose thoughts have been confined to a particular channel on this topic? I promised in my last to give my reasons; and they are briefly these. 1. An angry excitement, be the fault whose it may, is highly prejudicial to the influence of the gospel. 2. Prejudice against the preacher himself, is most baneful. This may be found on both sides. But this does not reach the depths of the present case. Therefore, thirdly, when that prejudice is based on the surmise or the conviction that the minister. or the conviction that the minister "does not preach the whole gospel," it as-sumes its very deadliest form. The devil will hardly seek for a more potent enchantment against the good influence of that minister's

preaching. Let your children, for instance, hear you say, from time to time, you wish your minister would preach the whole gospel; let them frequently read, in some paper which you highly commend, that such ministers do not preach the whole gospel; let them hear it reiterated by those whom they respect, that your minister has no heart to pray as the gospel requires, "no tongue to plead for the dumb," and will you expect those children to be speedily awakened, convicted, and converted by the preaching of that minister? No; if any thing will kill the power of truth, it is the suspicion of such unfaithfulness as this in him that preaches it. Less baneful by ten fold would it be, were you and all about you to nin that preaches it. Less baneful by ten fold would it be, were you and all about you to pronounce him a fanatic or a fool, while you admitted that in simplicity and godly sincerity he spoke the words of truth to the best of his knowledge.

Very glad shall I be to learn, that this is all a delirious dream of mine. But who does not

a delirious dream of mine. But who does not know, that such things are uttered in more than one paper, and repeated by more than one tongue. Surely it has been painful to me one tongue. Surely it has been painful to me to think of the influence of this, especially on the young. Nor can I believe even the holiest man entirely shielded from its influence, whatever be his age or wisdom, provided he believe the insurence.

eves the insinuations.

The extent of this peculiar cause for the prevention of revivals under ministers who are not abolitionists, I will not attempt to define. None but the searcher of hearts can decide on its full effects. But shall I be accused of presumption, if I suggest the belief, that a known cause, of so virulent a nature, cannot

have been powerless! have been powerless!

Such are some of my reasons for supposing the usefulness of other ministers besides abolitionists, to be impeded by "this state of things," and perhaps impeded in a much greater degree. If my allusion to the facts and to their actual bearing, shall in any measure check such unfounded and hurtful imputations on ministers, I am willing to incur the additional odium that may possibly be cast on me by some for bringing this matter into open day light. Such men as Dr. O. however, must surely join me in my endeavors to do away this prejudice. He commends his own people, and deubless very justly, for their candor towards in the commends his own people. wards him. The same candor I have seen extensively in the like cases elsewhere, and hope to see more of it. The party that shows the most of it, will give one of the best proofs of the goodness of its cause. Nor will Dr. O. complain of me for suggesting, that abolition-ism is no essential part of the gospel, as he is careful to inform us that he never lectures upon it himself on the Sabbath. Of course he will on it himself on the Sabbath. Of course he will join in any decent rebukes of those who accuse ministers of not preaching the whole gospel because they do not preach abolitionism. And so, I have no doubt, will the great majority of abolitionists. My heart's desire is, that the evil itself may cease, as it doubtless will if the public attention is suitably called to it. Such an imputation on the pastors, is as impolitic in its authors as it is unjust in itself, and must so be regarded by sober minds on both sides. so be regarded by sober minds on both sides. R. EMERSON.

#### Romanism.

AURICULAR CONFESSION.

We copy from the December number of the CHRIS-TIAN OBSERVER, the following. The statements of the Rev. Mr. Nolan, formerly a Roman Priest, are richly deserving attention.

ON THE CONFESSIONAL IN THE CHURCH OF Your correspondent "A Protestant," in your November number should not have so much confined himself to one class of evils arising lead the reader in any case to imagine them plicable to any thing I had said. But I do at suppose this error intentional on the part I Dr. O.

His first position is this. "The state of the hurches in New England does not warrant." His first position is this. "The state of the churches in New England does not warrant your assertions."

Here it would have been well if Dr. O. had definitely stated what these assertions were, as it would have saved him from a number of additional mistakes. What, then, were my "assertions?" I asserted the opinion, that nearly if not quite every church and every pastor's spiritual usefulness have suffered in consequence of the abolition measures. Some I supposed to have suffered deeply, others but slightly; but that no pastor, on close examination, would wholly deny the bad influence among his own people. And as most if not all have suffered some, the whole aggregate among the many thousands of churches and pastors, I suppose immense—and as it takes hold on the salvation of immortal souls, the extent of the combined evil, is such as may well cause the eyes of any good man, to rundown with tears.—We will now look at the mistakes.

1. It is a mistake to suppose, that if my respresentation of the evil is just, the "annual reports of the ecclesiastical bodies in New England," would have noticed the evil among the churches. I did not speak of it as having the churches. I did not speak of it as having the churches. I did not speak of it as having the churches is the suppose the minds of their dears, and the love of domination," lie alludes to its being made to minister to "pride, avarice, revenge, oppression, licentiousness, and the love of domination," he dwells chiefly upon one of these heads, so that the others lose their due prominence. He justly remarks that such as the love of domination," he dwells chiefly upon one of these heads, so that the others lose their due prominence. He justly remarks that such a the love of domination," he dwells chiefly upon one of these heads, so that the others lose their due prominence. He justly remarks that such a their due prominence. He justly remarks that such as their due prominence. He justly remarks that such as their due prominence. He justly remarks that such as the it venge, be the object of their desire, they must have many avenues for obtaining it, unknown even to the victims of their machinations. They instil into the minds of their flocks, an opinion that whatever is uttered in the confessional is sacredly secret; it is necessary to keep up this opinion, otherwise people would not confess, and the priest would lose both his payer and his feet, but they are size to the confess. power and his fees; but they can give no guarantee that the knowledge obtained

ely, in whatever way m used furtively, in whatever way may be conve-nient to the depositary of the secret. What exac-tion, what extortion, what humiliating or sin-ful compliance, would most persons dare to refuse to a man who had become possessed of a ment, of which Dr. O. speaks as being while so portentous. It is a mistake to suppose that I have a of this evil as springing from the distribut producing any such evil among dit might have continued to be discussified in the fold more animation, without might have continued to be discussified. It is simply the measures and the pauying censures upon good men among to do not join in the measures, that problem is simply the measures and the mischief. Things so distinct should be a providence I am sure will measures and the mischief. Things so distinct should be a providence I am sure will measures and the mischief. Things so distinct should be a providence I am sure will measures and the mischief. Things so distinct should be a providence I am sure will measures and the mischief. Things so distinct should be a providence I am sure will measures and the mischief. Things so distinct should be a providence I am sure will measure and the mischief. Things so distinct should be a providence of murder. Mary Murphy, if you do not payme my dues, you know I can get you hanged any day; would be a providence of murder. Mary Murphy, if you do not payme my dues, you know I can get you hanged any day; would be a providence of murder. Mary Murphy, if you do not payme my dues, you know I can get you hanged any day; would be a providence in the first property, their liketry property. secret involving their character, and it might fee at a station. And then, on the other hand, so long as the priest is kept in good humor, how safe is the most atrocious crime in his keeping, and how delightful is his absolution.

I lately rend in the newspapers the following uncontradicted statement:

"The Popish priest of Halifax has publicly made the following declarations from his own mass-house:—"If I were called into a court of justice to swear as to the character of a ma accused of murder, who had confessed his gui to me in my confessional, I would swear that knew nothing against his moral character! The priest says he is justified in this perjury from the oath he took to the Pope and Council not to divulge the secrets of the confessional."

Is not this borrible? And, let me ask, does the law of England permit such a disclosure to a priest to be kept in secret as a privileged communication? I have heard that some of the courts in Ireland have decided that it does:

own personal knowledge and experience, that if any of your renders have not seen his publi-cation, I should do injustice to the cause of truth and righteousness to withhold from them

"During the last three years I discharged the duty of a Romish elergyman, my heart often shuddered at the idea of entering the confessional. The thoughts of the many crimes my mind that confession was an erroneous doctrine, that it tended more to harden than reclaim the heart, and that through it I should be rendered instrumental in ministering destruction to your souls, were awful considerations to me in the hours of my reflection. The recitals of the murderous acts I had often heard through this iniquitous tribunal, has cost me many a restless night, and are still fixed with horror upon my memory. But, my friends, the most awful consideration is thistathet through the confessional I had been frequently apprised of intended assassinations and most diabolical conspiracies, and still, from the ungodly injunctions of secrecy, in the Romish creed, lest, as Peter Den says, the confessional should become odious, I dared not give the slightest intimation to the marked out victims of slaughter. But though my heart now trembles at the recollection of the murderous acts, still duty obliges me to proceed, and give one instance of the cases alluded to.

"The case of a person who was barbarously murdered, and with whose intended assassination I became acquainted at confession. One of the five conspirators (all of whom were sworn to commit the horrid deed) honached to my mind that confession was an erroneous doctrine, that it tended more to harden that

Biblica Hebraica cum Vulgata. 2 vota.
Calvin's Commentary on the New Testament, edited by
Pholuck. 4 vols.
Knapp's Greek Lexicom, 2 vols.
Raspow's Greek Lexicom, 2 vols.
Banith's Scripture Testimony to the Messish. 3 vols.
The Complete Works of Rev. Richard Baxter, in 23 vols.
The Complete Works of Dr. John Owen, in 21 vols.
The Complete Works of Nathaniel Lardner, D. D. 10 vols.
Gesenius' Commentary on Isaith. 3 vols.
For sale by CROCKER & BREWSTER, 47 Washington Street. murdered, and with whose intended assassination I became acquainted at confession, One of the five conspirators (all of whom were sworn to commit the horrid deed) bronched to me the bloody conspiracy in the confessional. I implored him to desist from his intention of becoming an accomplice to so diabolical a design. But alast all advice was useless; no dissuration could prevail; his determination was fixed, and his only reason for having disclosed the awful machination to his confessor seemed to have originated from a hope that his wicked design would be hallowed by fight previous acknowledgment to his priest. Finding and provide the state of the confessional, in order that i might apprise the intended victim of his danger, or caution the confessional, in order that i might apprise the intended victim of his danger, or caution the confessional, in order that i might apprise the intended victim of his danger, or caution the conspirators against the committal os inhuman a deed. But here ingenuity itself failed in arresting the career of his stantic obstinacy. The conspirator's illegal oath, and his nprehension of himself becoming the victim of brutal assassination, should he be known as the revealer of the conspiracy, rendered him inflexible to my entreaties, and awful to relate—yes, awful—and the hand that now perss is shudders at the record it makes—a poor intofensive man, the victim of slaughter, died a most cruel death, by the hands of ruthless assassins.

"Oh, my dear Protestant countrymen! you will now naturally ask whether am 1, or the perpetrators of the bloody deed, most to be persented? 1, who have the intended victim in the public street of the conspiracy, rendered him favor of the doctrine of auricular confession, and the influence of subsequent deed, most to the substillation of the respective assays and the new face of the constant of the concealment of the diabolical c

and the influence of subsequent education, in-stilling into my mind the inviolability of that iniquitous tribunal, must plead before my God and the public as my only apologies for the concealment of the diabolical conspiracy. And now, you Romish priests, I ask you, could the Lord Jesus institute a decrine so monstrous in Lord Jesus institute a doctrine so monstrous in its practice, and so subversive of the principles of humanity? A doctrine that beholds the dagger pointed at the human heart, but hushes the warning voice that would apprise the devoted victim of his danger.

"Oh, my Roman Catholic countrymen, why not awaken from your lethargic slumbers? why

QUESTIONS,

A DAPTED to Emerson's North American Arithmetic,
Part Third. By William D. Swan, of the Mayhew
School, Boston. Published and for sale by JAMES LORING,
No. 132 Washington street.

RECOMMENTATION.

From the Author of the North American Arithmetic.
Boston, May 15, 1832.

Mr. Wm. D. Swan,—Dear Sir,—Several months since, I
saw as cepy of a set of Questions adapted to the Third Part of
the North American Arithmetic, and prepared, as I was informed, by yourself and Mr. J. A. Harris. It does not appear that these Questions have ever been offered for sale in
the bookstores; and, as I have heard frequent inquiry for
them, I take the liberty to suggest to you the expediency of
having them published. If you should think proper to do so,
you will oblige the author of the Arithmetic, and contribute,
at once, to the convenience of teachers, and the improvement
of schelars.

Respectfully, yours, &c.

\*\*RESEAU.\*\* ot awaken from your lethargic slumbers? why not arise from the mystic spells that bind you, and cast off that unnatural yoke, which would dare to unite your God in an unholy alliance with such monkish blasphemy? Should any acquainted with Romanism, question the veracity of these statements, let him consult history, and he will find many similar facts. Did not the Romish priest, the Rev. Mr. Garnet, the provincial of the Jesuits, justify his concealment of the gunpowder plot, on the pretext of its being revealed to him at the confession? Did not Father D'Aubigney, the French Jesuit, put forward a similar plea of justification for concealment, when the assassin Rayaillae (that stabbed Henry IV., ) in 1610, acknowledged to him in the confessional his plan of not arise from the mystic spells that bind you ledged to him in the confessional his plan of regicidal murder? But why need I refer to such circumstances, as every priest who has acted in the capacity of a confessor must admit the fact of similar cases frequently coming before him in the confessional?

## BRADFORD ACADEMY.

DOSING AND DRUGGING;

OR, Destroying by Inches. By Dr. Wm. A. Alcott. This is the first number of a series to be called "Health Tracts," which will be published about once a month. They will treat, in a popular style, on the most important subjects relating to Health.

Terms explained. Nature of medicine. Mistaken views as to its operation. Small doses. Errors of physicians. Errors of aposticecaries. Other deaders. Mistakes of mothers. Family closests turned into apothecaries' shops. Dosing in general. Dosing and drugging at our daily meals. What is to be done? Means of reform. Right use of physicians. Difficulties of physicians. First step to reform. Doing what we know we cought. Difficulties of physicians. Duty of teachers. Directions to the control of the physicians of proper knowledge. Duty of parents—especially mothers. Duty of teachers. Directions to our views considered. Ferta directions to parents.

Er Price il 1-2 cents—liberal discount by the quantity. This day published by GEO. W. LIGHT, 1 Cornbill, and 126 Fulson street, New York. THE Summer Term will commence May 1, and close Oct 15. A few days recess will be granted in the mind of the term. Board, at the Boarding House of the Seminary including washing, will be \$2.00 per week. Fuel and lights separate charge. Tutions \$12.00 for a term of tweety for weeks, to be paid in advance. BERMAMIN GREENLESF Bratford, March 22, 1293—3 as. Secty of the iteard.

# MILTON FAMILY SCHOOL.

Seven Miles from Boston.

THE design of this School is the instruction of Boys, the Latin and Greek languages, and it all the so branches of a thorough English education. The government

Two sessions, of twenty-the first Monday in May—the converge. One commences on the first Monday in November.

The expenses of board, tuition, washing, fuel, and lights, is 250 a session, to be paid in advance. Each boarder must furnish his own bed, bed-clothes and towels, or pay 55 a session for the use of them. Bed-steads are furnished fratis.

The school is altunted near the two meeting-houses, in pleasant and healthy place, with ample grounds for exercise and healthy place, and healthy

sion for the use of them. Decomment of the two meeting-houses, in a pind and the shoot is situated near the two meeting-houses, in a pind and the shoot is situated near the two meeting-houses, in a pind and the shoot is situated near the two meeting-houses, in a pind and the shoot is situated near the two meeting-houses, in a pind and the shoot is situated near the two meeting-houses, in a pind and the shoot is situated as the shoot is situated as the shoot is situated as the sort of the shoot is situated in Beria, thirty miles west of shoots. All the branches usually staght in sort is shoot in the importance of the shoots. It is location is pleasant, healthful, and remote for the shoots. All the branches usually staght in sort is shoot of the human body, and of all its organs and successful stages. The several Clergymen, flow. Warch 1.

Classical and Euglish Boarding School.

This School is situated near the two meeting-houses, in a shoot of the principal.

The strumber of the Fish Volume was published on the first any of January of the preceding years, which have been promounced by the Prees and many of our most exteemed citicate in the structure of the preceding years, which have been promounced by the Prees and many of our most exteemed citicates the promounced by the Prees and many of our most exteemed citicates as those of the preceding years, which have been promounced by the Prees and many of our most exteemed citicates as those of the Preeding years, which have been promounced by the Prees and many of our most exteemed citicates as those of the Preeding years, which have been promounced by the Prees and many of our most exteemed citicates as those of the Preeding years, which have been preeding years and years of the preeding years and the preeding years and the preeding years and the preeding years and years of the preeding years and years of t

TMIS School is situated in Berlin, thirty miles west of
Boston. Its location is pleasant, healthful, and remote
from temptations. All the branches usually taught in such
schools will here receive attention. The Classical Department is under the instruction of the Rev. Rongar Casvan,
while all ne under the constant watch of the Instructor, and
subject to a discipline strictly parental, the basis of which is
Kindesseand Decision.

ence; and consequently its pages are always open to fair and temperate discussion.

The work has been approved of by George Combe, of Edinbursh, (author of the "Constitution of Mea,") as well as by a large number of distinguished men of this country, among whom are the following:

Dr. John C. Warren, Dr. B. B. Woodward, Rev. Dr. Humphrey, Rev. B. Hall, Rev. Hubbard Winslow, Rev. R. Anderson, Rev. Baron Stow, Rev. B. Winner, R. H. Gillet, Eq., Rev. Win. Hague, Roberts Vuox, Eq., Dr. John M. Kengy, Dr. R. D. Missey, Prof. E. A. Andrews, Rev. L. F. Clark, Rev. M. M. Caril, Rev. Dr. Fay, Dr. Sylvester Graham. while all are under the constant watch of the Instructor, and subject to a discipline strictly parental, the basis of which is Kindacas and Decision.

Young men fitting for College or preparing for husiness, will find this an eligible situation. The school, however, is designed for both sases. Charges for bourd, tuttion, ac. \$100 per year, \$25 for a term of twelve weeks; or thirteen shillings per week for a shorter time. Usual additional charges for the languages. No vacations during the summer, and pupils may be received at any time.

JOSIAH BRIDE, Principal.

N. B.—Inquiries respecting the school may be made of the following gentlemen:—Rev. Mr. Brigham, Framingham—Dr. Pay, Charlestown—Rev. Mr. Rogers, Freeman Stow, Wm. Shattuck, Boston.

March S.

ings per week for a shorter time. Usual additional charges or the languages. No vacations during the summer, and pushing may be received at any time.

JOSIAH BRIDE, Principol.

N. B.—Inquiries respecting the school may be made of the following gentlemen:—Rev. Mr. Rogers, Freeman Stow, Winshattuck, Boston.

March 2.

A New Work, by Rev. A. Mahan, President of the Oberlin A. New Work, by Rev. A. Mahan, President of the Oberlin A. Work of the Work o

VALUABLE THEOLOGICAL WORKS. TAYLOR'S Hebrew Concordance, 2 vols. folio ful copy, in calf binding. Rosenmuller Scholin in Vetos Test. 23 vols.

and Minor Prophets.

do. Institutiones Lingue Arabica.
do. Biblical Geography, 4 vols.
Jacobi's Works. 7 vols.
Freytag's Arabic Lexicon. 4 vols. quarto.
Eichborn's Introduction to the Old Test. 5 vols.
Hahn's Hebrew Bible, 8vo. and 12mo. editions,
Van Eas's Septuagint. 8 vols.
Paulus' Commentary on New Testament, 3 vols.
Concordantia Liboram Veterius Testamenti Sacrorum Havaices atque Chaldaice. By Julio Furst, Doctor of Philosochy.

praice atque Channaten. By sum runs, the have helder's Laxicon in Nov. Test. 2 vols. Bretschneider's Laxicon in Nov. Test. 2 vols. Bretschneider's Laxicon Ecclesiastics. 2 Vols. Jaspis' Version of the Epistics. Schiller's Latin Lextcon. 7 Vols. 8vo. Utilenaun, Institutiones Lingue Samaritans. Kaitschnidt's New and Complete Dictionary of the I and German Languages. Biblica Hebraica cum Vulgata. 2 vols. Calvin's Commentary on the New Testament, edi

LEONARD'S ARITHMETIC.

QUESTIONS,

GOULD, KENDALL & LINCOLN have in press, and will publish in a few days.

M will publish in a few days,
THE HOUSE OF PRAYER; also,
THE WITNESSING CHURCH. By Rev. John Harris, D. D.,
author of "Mammon," "Great Tencher," "Union," &c. 22.

ALCOTT'S LIBRARY OF HEALTH,

To Clergymen, Students, Parents, and

To Clergymen, Students, Parents, and R. S. Teachers.

R. S. Teachers.

R. S. Teachers.

Red in Historical and Chronological order; (on the sis of Lightfoot's Chronicle; in such a manser that the Hool Chapters, Poslins, Propheries, &c. &c. may be read as to construct the Good of the Works of the Authorised Transitions, The Good of the Works of the Authorised Transitions;—The Good of the Works of the Authorised Transitions, The Good of the Construction of the Construction of the Account of the Resolution, Newcome, and Michael of Workson, and Cranfield. The Epithe Apostles' Argumen With copious Notes on the principal subjects in Theological and Indexes. By the Rev. George Townsend, M. A., Preledary of Durham, and Vicar of Northallerton. Revised, put untated, divided into paragraphs and parallelisms, tails we re-examined, a choice and copious selection of reference given, &c. By the Rev. T. W. Coit, D. D., late President Transylvania University.—2 vols. royal octavo.

RECOMMENDATIONS.

RECOMMENDATIONS.

BOSTON, June 26, 1839.

The subscribers take peculiar pleasure in recommensing to the American public the edition of Townsend's Arrangement of the Bible, with Notes, just issued, in two volumes, from the press. Its mechanical execution, which is so highly creditive of the English edition of the well-known excellence of the work itself, are added to the well-known excellence of the work itself, are added to the well-known excellence of the work itself, are added to the well-known excellence of the work itself, are added to the well-known excellence of the work itself, are and itself and the great improvement of an arrangement in paragraphs to the great improvement of an arrangement in paragraphs.

BESU. T. ONDERBONN, Bibliop of the Prot. Epis. Church in the State of New-York.

JONAM. WAINWRIGHT.

G. W. DOANE, Bibliop of the Diocese of New-Jersey.

R. ANDERBON, DAVID GREEN, Boston.

WILLIAN JERNS, Pastor of Green street Church, Boston.

WILLIAN GOOWELL, Secretary of the Am. Ed. Society.

JONEH H. TOWNE, Pastor of Harrier's Church, Boston.

SILAN AIRIN, Pastor of Park street Church, Boston.

SILAN AIRIN, Pastor of Park street Church, Boston.

H. W. H. Collen, Pastor of the Congregational Ch. Maiden, H. M. H. Collence, Pastor of the Congregational Ch. Maiden, H. W. W. Church, Pastor of Harrier's Church, Boston.

H. W. H. Collence, Pastor of Mariner's Church, Boston.

H. W. H. Collence, Pastor of Mariner's Church, Boston.

H. W. H. Collence, Pastor of the Congregational Ch. Maiden, H. W. W. H. Church, Pastor of the Congregational Ch. Maiden, H. W. W. H. Church, Pastor of the Congregational Ch. Maiden, H. W. W. H. Church, Pastor of the Wenter's Church, Boston.

H. W. H. Collence, Pastor of Mariner's Church, Boston.

H. W. H. Church, Pastor of Mariner's Church, Boston.

H. W. H. Church, Pastor of Mariner's Church, Boston.

H. W. H. Church, Pastor of Mariner's Church, Boston.

H. W. H. Church, Pastor of H. Church, Boston.

H. W. H. Church, Pastor of H. Church, Boston.

H. W. H. Church, Pastor of H. Ch

ABSALOM PETERS, Editor of American Biblical Repository.
CYRUS MASON, Prof. and Rector of Grammar School, N. Y.

niversity.
George Bush, Prof. of Hebrew and Orientel Lit. N. Y. niversity.
THOMAS H. SKINNER, Pastor of the Mercer St. Church.
B. Ladarrer, Secretary of the Central Am. Ed. Society.
MATTHEW RICKEY, A. M. Principal of Upper Canada Academs.

my, at Coburg. S. B. TREAT, Pastor of the Third Presb. Church, Newark, This work is afforded at one third of the price of the inglish edition.
TERMS.—BIOST DOLLARS per copy, in handsome cloth inding. Nine Dollars in plain Sucke, and Tay Dollars in plain Cat?. Published by PERKINS & MARYIN, 114 Vashington street.

16. Teb. 8.

WEBSTER'S EDITION of the BIBLE.

w EBSTER'S EDITION of the BIBLE.

"DR. WEBSTER'S Edition of the Bible, in which the language of the translation is purified from obsolete, ungrammatical, and exceptionable words and phrases, is approved and used by many clerymen and other gentlemen, very competent to judge of its merits.

Jarnes L. Kingriey,
Chauncey A. Goodrich,
Professors."

Professors."

Chauncey A. Goodrich, Professors."

Denison Olmsted,
Theodore D. Woolsey,
"We use Dr. Webster's edition of the Rible in our families, and can cheerfully recommend it to others."

Rev. Nathaniel W. Taylor, Prof. of Theology,
Rev. Leonard Bacon, Pastor of the First Charch, N. Haven,
Rev. Thomas A. Merrill, Pastor of the Ch. Middlebury, Ft.
Rev. William C. Fowler, Prof. Retoric, Ambert Coll., Middlebury, St.
"The subscribers have, for some months past, used Dr.
Webster's edition of the Bible in our families, and we can sincerely say that we are well pleased with his emendation of the language. This work is not a new translation, but the common version, with improvements of the language, with out an alteration of the sense, except in three or four passa of the language. This work is not a new translation, but the common version, with improvements of the language, without an alteration of the sense, except in three or four passages, in which mistakes had been introduced by oversight or misprinting. The Editor has, by a change of words, illustrated many passages which, in the common copies, are obscure or unintelligible to ordinary readers, and altered some words and passages, which cannot be uttered before an audience without giving offence, especially to females; which words and phrases subject the Scriptures to the scoff so infidels. The more we read this amended copy, the better we like it; and we cheerfully commend it to the use of others; believing that an examination of the work will remove objections to extending these, and be the means of promoting religion, by extending these, and be the means of promoting religion, by extending these, and be the means of promoting religion, by extending the control of the work will remove Objections to Rev. Edwan E. Griswold, of the Methodist Connection.

Rev. Edwan E. Griswold, of the Methodist Connection.

Rev. Busin Davton, of the Methodist Connection.

Henry White, E-q., Deacon of the First Church, New Hosen.

Everand Benjamin, Deacon of the First Church, New Hosen.

Everand Benjamin, Deacon of the First Church, New Hosen.

Everand Benjamin, Deacon of the First Church, New Hosen.

Henry White, Esq., Issue on of the Free Church, New Haven,
For sale, at wholesale or retail, by S. BABCOCK, New
Haven, and by MARSH, CAPEN & LYON, Boston.

4w.

MASS. S. S. SOCIETY,

NEW BOOKS,

IFE'S LESSONS; a Narrative, by the author of "Tales that might be true." First American from the First London Edition.

The Traveller; or, Wonders of Nature. Vol. 1.
The Lorly and the Lowly Way, by Mrs. Si. rwood.
The Unruly Member; or, offences of the tongue, by the author of "A Teacher's Gift."

The Factory Boy; or, the Child of Providence, by a Lady. Just received and for side by WillPPLE & DAMRELL, No. 9 Cornhill.

March 22. MASS. S. S. SOCIETT.

Depository No. 13 Cornhill, Boston.
C. C. DEAN, Depositany.

THE Society have published about two hundred kinds of books, autable for Sabbath School libraries. Among them are books calculated for all ages, from the Infant scholar to those of mature minds in the adult classes of the Sabbath School—and they vary in price from 1-2 cent to 50 cents.

They may be classed as follows, via:

21 at 1-2 ct. each, 3 at 8 cts. red mo. bks.; same stitched, 5 cts. 11-2 ct each, 3at 8 cts, red mo, bks.; same stitched, 5 t 9 cts, red mo, bks. The same stitched, 4 cents. 14 cts, red mo, bks.; same stitched, 5 cents. t 12 cts. 32mo, cloth binding; same stitched, 3 cents.

I do, do. V Also-5 Numbers of The Biblical Cate

Infant Saldath School Questions, 8 cents.
Exercises on the Shorter Catechism,
Wesaminster's Assembly's Shorter Catechism,
3 "
New England Primer,
Set of 32 Cards for Infant Sab. Sch. painted,
1,00
13 do, do, do, 40
15 do, do, faney,
75 13 do. do. do. 40
4 32 do. do. faney, 75
Superintendent's Companion. do. Teachers. do. Schol-

1 Superintendent's Companion. do. Teachers. do. Schol-ars. I cent each. 1 Teacher's New Year Gift, and 1 Ten Commandments—1

into accountery and control over animal and religious sentiments into accountery and control over animal and selfish propensities.

The Paper will be kept entirely aloof from partizanship in politics, and sectarianism in religion; vindicating, and commending to practice, only the great and fundamental traths of civil and social obligation, of moral and religions duty.

It will not be so much the object of the work to discover, it will not be so the control of the work to discover, it will not be so much the object of the work to discover, and the section are known, as it few things on the subject of reduction are known, as it few things on the subject of reduction are known, as it few things on the subject of reduction are known, as it few things on the subject of reduction are known, as it few things on the subject of reduction are known, as it may be a subject of the subject o

## REMOVAL.

REMOVAL.

THE DEPOSITORY of the American Sunday School
Union will be removed, early in April, from No. 18
Court street, to NO. 5, CORNHILL; (the building occupied
for the inst ten rears by the Am. Trat Society.)
TO LET, Store No. 18 Court street. It is thoroughly fitted up with Stures that belong to the Store; and is well
lighted and ventilated. Apply as above. Published by Uses.

Life's Leasons. A Narrative.

Shanty the Blacksmith. By her daughter Mrs. Joss.

Shanty the Blacksmith. By her daughter Mrs. Joss.

Shanty the Blacksmith. By Mrs. Sherwood.

The Traveller; or, the Wooders of Nature.

Dr. Bell's Leasons on the Human Frame. With fifty plts.

The Massachusetts Register for 1839.

The Massachusetts Register for 1839.

The Massachusetts Register for 1839.

Beston, Marsh 14, 1839.

GEO. W. PALMER.

Beston, Marsh 14, 1839.

The Massachusetts Register for 1839.

The Massachusetts Register for 1839.

Beston, Marsh 14, 1839.

Beston, Marsh 14, 1839.

The Massachusetts Register for 1839.

The Massa

NEW ENGLAND AGRICULTURAL
WARE HOUNE,
SEED STORE, and Office of the NEW ENGLAND
FARNER,
No. 51 & 52 North Market Street, Boston,
JOSEPH BRECK & CO.
JOSEPH ERECK & CO.

No. 51 & 12 NORTH INSTANCE PLANS.

JOSEPH BEECK & CO.

THE Proprietors of this Establishment we friends and the public, that they are the hand and for sale, the greatest variety of Agments, Grass Seeds, Garden and Flower Seed Double Dahlins, &c. &c. to be found in the previous service of the service and inspection, which was the public blank of 1838, which are now offered, whole sale of 1838, which are now offered, and will formish the contours and friends, and will formish the evaluation of 1838, and 1838, an

Seeds in boxes, from \$5 to \$100, put up in polabelled), with printed directions for their cu will be furnished to dealers—on commission—terms. Boxes packed in any assortment, to su tion of the country. FOR THE FLOWER GARDEN

FOR THE FLOWER GARDEN.
We have a very extensive collection of choic
Seeds, embracing all the Annuals, Biennials, and |
worthy of cultivation. Packages of twenty flue see
dollar.

dollar. Dutch Bulbous Roots.—We import of these annually fee in the Bulbous Roots.—We import of these annually fee indiand, a splendid collection, consisting of double and signal lyacinths, double and single Tuilps, Crown Imperials, Marchael Lander, Croccas Galolious, Amary Ills, Ixias, &c. — Double Daklin Roots.—Of this beautiful and popular flower, we have more than two hundred of the finest varieties. Best can be furnished from the first of October to the first of July, safely packed in mose, and sent to any part of the confer at Nursery prices.

Large plants of the Morus Multicaulis, and cuttiers of the same, can be furnished by the hundred or thousand at moderate prices.

Rohan Potators.

ROHAN POTATOES.

The Rohan Potatoe is a most valuable

ROHAN POTATORS.

The Rohan Potatoe is a most valuable acquise country—their produce is remarkable; two bus, peck having been raised from a single Potatoe.

CHINA ON TREE CORN.

We can supply this variety of Corn, which highly recommended by Grant Thorbura, of New Field. DeEldis.

Northern Clover, Southern do., White Honeys, Licerne, Herds grees, or Timothy, Red Top So, Red Top, Mendow, Cochand Baga, Mangel West, Southern do., White Honeys, Lorenne, Herds grees, or Timothy, Red Top So, and Honey, Corn of various series, Millet, Henn, Flax Seed, Agriculture, Willet, Henn, Flax Seed, Corn of various series, Millet, Henn, Flax Seed, AGRICULTURA!, IMPLEMENTS

C, Howard Cast Iron Ploughs, Tices's, dilli, do. do., Double Mould Board, do., yand Wooden Ploughs, Scott Keith and other ings, Willis's improved Cultivator, Greecis's Culture, Willis's do do., Common hand do, Hay Forks, Seythes of all kinds, Patent and Bheilers, Grain Cradler, Chains of all kinds, wed Seed Sower, Gault's Patent Churus, Self Opp Press, Hale's Rotary Pump, Lead Pipe, I Copper do., Iron do., Underthil's Cast Sie

Scrapers, Hale's Rotary Pump, Lead Pip Copper do., Iron do., Underhill's Cast Mills, Corn and Cobb Mills, Hurris Paint, do., Grater Cider, do., Cast Iron Cider Sc. kinds. With a great variety of Agricultura ral tools, too numerous to mention.

kinds. With a great variety of Agricultural and Iral tools, too nouncrous to mention.

Fal tools, too nouncrous to mention.

Farmer's Library, in 3 Vols, viz. The Complete Kenrick's Orchardist, and Fessenden's Farmer.

Bilk Grower's Guiler, 24 Edition. Coohle Sill Wound addition. Monography of the Genus Canedia, published. Chaptal Agricultural Chemistry, Flowe Companion, with a great variety of other books at ure and horticulture.

New England Farmer.

This is designed to be the best agricultural pape England; published weekly, on Wednesday, at \$2, in advance.—5 copies furnished for \$91. The publ assisted in the editorial department by the Commis Agricultural a Burery. The various Agricultural a cultural Societies in the State will present all the through its pages; and some of the best farmers in and will continue to surieh its columns with their contributions. Postmasters are requested to act

Bargains in Fashionable Broadcloths, Cassimeres, Ladies' Cloths, &c. at JOHN H. PRAY'S VARIETY CLOTH STORE,

VARIETY CLOTH STORE,
No. 48, Washington Street, 8 doors North of the
Post Office.

WHO is 'faily receiving, and constantly supplied with,
and offices his Friends, Customers and Forchasen
generally, a very complete assortment of Fortice and Porchasen
generally, a very complete assortment of Fortice and Porchasen
generally, a very complete assortment of Fortice and December
Forther of Fortice and Police Cloths, &c. &c.
For Survoius and Ouer Coats.—Double Milled Broadclotts,
German and London Kerseys, Lion Skin, Pilot and Braver
Cloths.

lerman and London Kerseys, Lion country, warranted to Cloths.
Flannels of English and American Manufacture, warranted act to shrink in washing.
Lama Cloths, Erminettes, Cambleteens, French Bondatines, Gambroons, Merinos, Lastings, Drillings, Jeans, &c.
Lineus and Cottous, bleached and unbleached.
Vestings, comprising Figured and Plain Velvet, Silk and Salin. Valentia, Marseilles, and Silk and Worsted Do. of the latest fashions.

Satis. Valentia, Marseilles, and Silk and Worston Described intest fashions.

Trimmings for Costs, Pants and Vests, viz. Buttoss, all sorts, Silk, Twist, Thread, Canwass, Padding, Brown Lines, Cambrics, Silk Stepe, Ac.

Also—A general assortment of Goods, adapted to The Seanons, selected carefully, with reference to strength of fairs and beauty of colors and finish, which Purchasers are spectfully invited to call and examine, and are assured but they will be sold at wholesale or retail, at the very lorest prices.

March 21.

NEW SPRING GOODS.

NEW SPRING GOODS.

CRAGIN, CLEVELAND & CO., No. 27 Water street,
have received by late arrivals, a large assortment of
English and French Goods, which, together with a great vareety of American Fabries, they offer for saie, for cash or
credit, consisting in part of
Blue, Black, claret, green and
Hosiery.
Blue, Black, claret, green and
Hosiery.
Sewing Silk and Twist.
Sattimetts and Cassimeres.
Litton Drillings, Brown and
White, Plain and Ribbed.
Marceilles White and Rabed.
Marceilles White and Back
From the Marchael
English, French and America
Fritz, New Sysles.
Blk and Cold Gros de Napa.
Figured Silk and Satin do.
Rousen Cassimeres and MexiFine Scotch Gughams.
Small cleck do.

cans.

ambroons, Assorted Colors.

Small check de
Small check de
Small check de
Rich Garniture Gambroons, Assorted Cotton
Blue Denimo Graas Cloths,
Brown Graas Cloths,
Canvas red Paddings,
Brown Bear Duck,
Brown Bear Duck,
White, Red, and Green Flan
White, Red, and Green Flan
Mouseline de Laines.

nels.

Bik and Blue Blk Silk and Tabhinen The
by Velvets.

Madras Hdkfs.

Mousseline
Rubber Br
Rubber Br
Worsted d Worsted do, Linen and Cotton Tapes, Thread and Cotton Laces, a

Spitalfield Hikks.
London Fancy do.
Red, White and Printed PonZees.
Linen Cambrie Hikks.—Large
Linen Gloves. Ladies, Gent's and Children's Rib'd do. Pongees, Suchan. Green Barege, 4-4 and 5-4. Boston, March 22, 1839. 6w.

REMOVAL.

Teacher's Class Papers, designed for 3 mo. 50 cents per hundred.

Blanks for Teacher's Monthly or Quarterly Report, 1-2 to cent each.

Also—The Sabbath School Visiter—published monthly.

24 pp. 12mo. Price 50 cents on delivery of fifst number—commences with the year.

N. B.—A descriptive Catalogue of all the above will be published in a few days, and will be furnished graits to all who may wish it.

March 15.

Also—The Subhath School Visiter—published monthly.

24 pp. 19mo. Price 50 cents on delivery of fist number—
commences with the year.

3. How descriptive Catalogue of all the above will be
who may wish it.

PROSPECTUS

of the Common School Journal.

ARASH, CAPEN & LYON, publish a Paper, devoted to
the cause of Education, called The Common School
Journal.

The Editorial Department is under the care of the HonHoasca Mann, Secretary of the Board of Education. It is
published semi-monthly, in an octavo form, of sixteen pages
each. Twenty-device will be issued each year, making
in unmuni volume of 524 pages.

House for Sale in Newton Centre.

Common Schools, and other means of Popular Education. It
is also intended to make a depository of the Laws of the Common wealth in relation to Schools, and other means of Popular Education. It
is also intended to make a depository of the Laws of the Common wealth in relation to Schools, and other means of Popular Education. It
is also intended to make a depository of the Laws of the Common wealth in relation to Schools, and other means of Popular Education. As
the documents of that Board will have a general interest, they
ought to be widely diffused, and permauently preserved.

The Paper will explain, and, as far as possible, enforce upthe laws of physical health, to caltivate "good behaviour," to
strengthen the intellectual faculties; and enrich them with
knowledge; and to advance moral and religious sentiments
into accordency and control over animal and selfish propensities.

The Paper will be kept entirely aloof from partizanship in
The Paper will be kept entirely aloof from partizanship in
The Paper will be kept entirely aloof from partizanship in
The Paper will be kept entirely aloof from partizanship in
The Paper will be kept entirely aloof from partizanship in
The Paper will be kept entirely aloof from partizanship in House for Sale in Newton Centre.

NOR Sale, a new two-story dwelling-house, containing four rooms on the lower floor, and six chambers, with aqueduct water and all necessary out-buildings, including abarn, with about two acress of excellent land in a good state of cultivation. The house is pleasantly situated, and within ten rods of the linguist, and about one-fourth of a mile of the Congregational Meeting-houses, and about the same distance from two Academies. It is in every respect a dearnable residence for a mechanic, or for a person wishing to reside in the country, and doing business in the city. The house and on-buildings were built within the last two years in the next thorough manner, and are at this time in complete repair. A part of the purchase money can remain, by being secured by mortigge on the house. Inquire of Mr. Hall on the gremiers, or of Geo. Richards, South Newton.

South Newton, March 18, 1859.

BRITANNIA WARE.

DAVIS, PALMER & CO., 87, Washington street, have just received, 15 casks of Taunton Britania Ware-consisting of Urns-Castora-Communion Sets-Coffee, 7es, Sugar, and Cream Pots-which will be sold by the cash or areal quantity. This article is considered equal to the best imported, and can be said at a much less price. 3m. Jan. 25.

TO CLERGYMEN.

THOSE in want of Clothing are respectfully invited in call at No. 52 Washinsoron Street, where they will find a general assortment of Fine, Medium and Lose Price Clothe, Cassimeres and Festings, which will be unded into garments, at the lowest prices. The work will be warranted to be done in the best manner.

March 8.

18AAC B. SKINNER.

J. H. FOSTER, M. D., DENTIST, No. 1 MONTGOMERY PLACE,
FERCIP opposite the Tremost House.
DANIEL HARWOOD, M. B.
JOSHUA TOSHER, M. B.
Sm. Oct. 5.

SETH GOLDSMITH,

Boston .

Boston .

Bonner . Munic, die. bonnd, in a neut and durable manner . Murch ! No. 14 ... Re

11112

TRANSCENDENT

The difference Christianity, can of count with such me books is struck wit books is struck with the sees heathen phrates placed on a p. As, estimation of quotations. "Sucretians can see couple descanted thus on the delighted." An lowing dialogue.

Q. "We call Je not say Socrates

we not say Socrates.
Al. Almost perb know so much as Pupil. I know rates. I did not requally beloved So Al. Socrates pas Al. Socrates pastism of repentance, temperance in ord Holy Ghost, which And other heath this divinity. He go Plato has added his temperance Caris.

tes and Jesus Chris

tes and Jesus Christan assertion that which the world, they are their heralds, or for one great genius, has Baptist, so Socrate forerumer in Anax Socrates, which our ism places side by By what purity of he earn a standing viour of the world? philosophic principl of his age, and had that were not far for truth he held, he hel contrary was his cha tianity requires, so in comparison of the generate age, that i same character, an have it, there is who would be willi streets with him. lie, for the amuseme the instructor of pro-to entice men to des in one God, to sacr in one God, to sacrioin in all the impure if in the last act of cest sanction to idolated at a claim to an Socrates' claim is god lish, the character of A. baptizes with the to be an almost Jesthere is nothing more business of Transcen harmony with heat and defication of would not be fair to that would be doing in it is an imitation a beathering.

t is an initiation heathenism, far less the reality. Socrate dishonored in being such a tissue of pueri. Nor is it, after all, clevated ideas of heat place them on a par the cause they have so. hecause they have so.
Mr. Alcott abundantl
1, that Christ, while
material respect from
dantly teaches, that C by nature, that we might be as great, ar as faithfully cultivated represents, that there mon sense of the tremon se Christ was, if he would ful to be so. [Page 1]
His estimation of Je

applied to him. He is is held up as a models praised for his politene ful manners. But this upon. We will now Alcott's idea of God. Alcott's idea of God, give a complete and God, in Mr. A's sense, be impossible. I will of parts of the subject ent places. In page Mr. A, says of infancy it, and ought to be we in (i. e, in infancy) is of none of its glory. of none of its glory, reveals his presence, t with us to worship an out an idea which per that the most perfect at infancy. And that ly, is God, and ought trepresentations are, the only in quantity—and part. Then that God that convergence is God. of none of its glory. part. Then that God that conscience is Go good as he can be, his fore birth the spirits of God. And most of to be based on the is universe, what may be in the abstract. And of this quantity of gen is a name for spirit in very idea of a God, meaning of the word. meaning of the word, in whose hand our bre we are all accountable who governs the wor who will judge the wo no existence in the n Mr. A's views, if I ri There is spirit in gene general. And each m as each body is matte God is used without

God is used without mind, it then means a such a spirit as we un God of this system, ha say more than a univo sonal existence. The might as well call the and pray to them as spirit a person and pray to them as spirit a person and pray Mr. A. represents all ing existed from eternioff from God, as the eak. And he makes u And our responsibility. And our responsibility

And our responsibility him, only our responsi-science. We are mad-but ourselves, and to ex-connection with God, i-God. And man's spirit according to these phile all once angels before the ideas which infunts